

THE
ARRAIGNMENT
OF SLANDER PERIVRY
Blasphemy, and other malicious

*Sinnes, shewing sundry examples of Gods
Judgements against the
Ofenders.*

As well by the Testimony of the Scrip-
tures, and of the Fathers of the primative Church
*as likewise out of the reportes of Sir Edward
Dier, Sir Edward Cooke, and other famous
Lawiers of this King-
dome.*

Published by *Sir Williams
Vaughan Knight.*

Robert



Gordone

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Crane. 1630.

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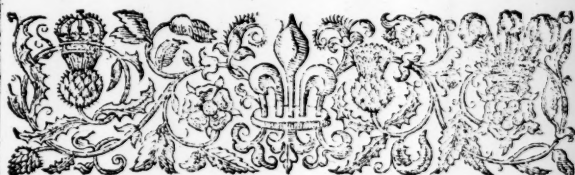
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TO THE LORDS
OF HIS MAJESTIES
most Honourable Priuie
Counsell:



NImitation of that
Burgundian Boore,
that saluted the
French King with
a present of Ra-
dish rootes, and al-
so of the *Persians*,
who by reason of
their countrey-cu-
stome durst not

Ire salutatam Satrapas sine munere magnos,
Greet their great Lords without some gratefull gift:

Right prudent ~~and~~ *prudent* Lords, I present a
meane object to your iudicious sights. A meane
object indeed, if yee regard the worth of the per-
son that presents it, or the person whom it con-
cernes

The Epistle Dedicatory.

cernes, being the spitefull *Spirit of Detraction*, yet tollerable perhaps, if yee receiue the presentours readie will with the reflection of your comfortable countenance : but most noble , and worthy to be ennobled with your patronage, if yee respect the meanes and Circles , (as I know you doe) whereby this *Spirit* is *Coniured and Conuicted*, euen by the *sword of Angels*, the mysticall sword, the *word of God* : and also by the sword of man, *Alexanders* sword, the decider of our *Gordian* doubts. VVith the former sword *Michea* confuted the false Prophets of *Samaria*, *Michael* cōfounded the *detracting Dragon*, and *Michaels* followers here on earth the *false Prophet* of our *Christian Church*, that *deceiuer*, that deprauer of the *holly Ghost*, and of his pretious properties. With the latter sword men punish men malicious men. With this sword a *King* plagued *Midas* for his doltish *Detractiō*: & a *Queene* plagued *Niobe* for her courtizan comparison. VVhether these obiects be noble, tollerable, meane, or as waste leaues good for nothing, saue for *Apothecaries* to wrap about their drugs, I submit them, and compromit them together with my selfe to your *Honors* graue arbitrement, in hope that yee will ascribe all imperfections to my want of perfections, to the breuitie of time, and to the sodainnesse of the *accident*.

For the worlds great *Thunderer* hauing lately taken vnto him my deare wife by a sulphureous dampe of *lightning*, and shaken some part of my house with a *thunder-clap*, hath likewise strooke
me

The Epistle Dedicatorie.

me with such an amazement in mine vnderstanding, with beholding out of my tabernacle of flesh and bloud the glorious gleames of his power, that truly I must needs confesse my selfe to be somewhat backward in penning and painting out this handy-worke of his, almost as ominous to me, as his *hand-writing* was to *Balthasar* in *Babylon*. To this I may adioyne multitudes of impediments as well of publike causes and suites abroad, as also of mine owne priuate affaires at home. All which concurring vpon me in confused heapes, some by importunitie of office, some of necessitie, and some by Sathans suggestion commonly euery day since that fatall blast, caused such vnpolished points, as in the reading may occurre to your learned view.

And yet for all this, Right honourable, I had not so abruptly at this time hastened on mine abortiue worke to your presence, were it not, because I would stay betimes the forward steps of *Sathan*, and also because I would stop the vnpure mouthes of prattling *Momes*, and ratling *Njokes*, who *inter Bacchanalia* amidst their pots of drinke, their pipes of *Tobacco*, and idle fits of iollity establishing the shallow foundation of their reports vpon the flying and lying rumours of licentious *libellers*, doe blasphemously blaze abroad to the derogation and preiudice of the powerfull *Lord of lightnings*, that the *Diuell* our spirituall *Tempter* acted this terrible tragedie. Some other times they giue out, that the same *Diuell* coniured

The Epistle Dedicatorie.

vp at mortall mens commaunds, tooke her away bodie and all, or at leastwise some principall part of her bodie. VVhich sacrilegious imputation as I know *Gods* elect do alreadie both loath and laugh to scorne: so I doubt not but all others shall by this present Treatise learne to leaue it off as a poisoned paradoxe.

Againe, there is not wanting a sort of suspicious *Criticke*s, who arrogating to themselves the gift of Prophecie, or reuelation from aboue, doe make a taunting table-talk of this heavenly visitation in lieu of a grace or salt to season their meates withall, by attributing this vnexpected chance to some secret sinnes of hers. VVhich *Scythian* censure all her acquaintance will contradict, and condemne of calumniation. All her familiar acquaintance will consent with one voyce, with one mind in the scrutinie of her triall, that she liued as innocently, as industriously, as honestly, & as humbly towards *God* and man, as any whatsoeuer in all her country, without deceit, without *Detraction*. And if this be a Demonstration infallible, that out of sure premisses we inferre a sure conclusion, that none dieth ill, who hath liued well, (for a good tree euer beares good fruit) and that we must iudge men by their liues, and not by their deathes, then dare I assuredly assume, that she died as guiltlesse as those, *on whom the Tower of Siloe fell*. By the stayres of hell she swiftly climed aboue the starres of heauen. By lightning flames (as *Elias* in fiery Chariots) her soule soared vp aloft into the Region

Region of eternall light.

Other some in mine owne countrey more passionate, because I reforme disorders, and would redresse certaine misdemeanures whereof they claime prescription as an hereditarie or necessarie euill, doe euaporate these vncharitable speeches touching my proceedings, that God sent these prodigious euent, as prodromes and forerunners of his indignation conceiued against me for my severity of iustice. *Summum ius, summa iniuria*. Extreme iustice, extreme iniurie. Which *Detraction* of theirs I will only countermine with that graue authoritie, interpreting old *Augustines* honest minde; Rash iudgement hurts not the person that is iudged, but rather him, that so rashly iudgeth, *Quia cum volumus aliena per iram coercere, grauiora committimus*, by reason that when we would correct the faults of other men in passion, our selues commit more grieuous faults.

Another kind of *Detractours* measuring our actions by the ell of their owne guiltie consciences, and vsurping the Popish partes of Ghostly Confessors, doe parley in priuate among themselves, that our iust *Iehouah* darted this lamentable mishap, as a mysticall scourge for some silent sinnes of mine. At which accusation I will not equiuocate, nor endeouour to acquite my selfe thereof with the presumptuous *Pharisee*, for I frankly acknowledge, as one of *Adams* progeny, that I am thoroughly tainted with the leprosie of sinne: whereof I expect no deliuerance at all by

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any earthly *Æsculapius*, saue onely by the fiery *Serpent* which healed the *Israelites*. I am carnall as *S. Paul* said, and sold vnder sinne. Yet notwithstanding, if sinne present doe not please me, I know that sinnes past shall neuer harme me. But as there be differences and degrees in sinnes, wherein for the most part I shake hand with these *Detractions*, so dare I partly aduenture to cleere my soule from one particular sinne, (like as *Luther* iustified himselfe from avarice) that my nature euer abhorred iniustice or partialitie, though I might haue hazarded the loues of my neereft kinsfolkes. Let impious *Ismael*, and enuious *Haman* (whose words are swords) combine together, let them throw forth what *Detractions* they can, like stumbling blockes in my way: I passe not for them. On the contrarie I will glorie with that *Gentile* in *Tacitus*: *Fulgorem bonorum à me nunquam praelatum, excubias ac labores ut vnum ex militibus pro incolumitate Imperatoris malle.* That I neuer preferred bright shining goods, but chose rather watchings and labours, as one of the common souldiers for the *Emperours safety*, and for the weale of my Country.

Such disgracefull libelles spurging vp from the stemme of blasphemous *Detraction* were diuulged and dispersed abroad in all places farre and nigh. Which when I had thoroughly ruminated and reuolued in my mind, looking withal into the depth of their cankered corruptions, how that our *heauenly King* is highly iniured thereby, as also how that

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that his *Diuine titles* are daily dishonoured, despised, and detracted with their wilfull, wanton, and vnwise speeches, whereby that member or outward sheath wherein our thoughts are folded, which should bee the faithfull Interpreter of the soule, *Oraculum animæ, speculum mentis, miraculum nature*, is commonly peruered from Christian puritie to wilfull blasphemie, so that *Nazianzens* saying is verified in our age, *Lingua dimidiam humanorum vitiorum partem sibi vendicat*, halfe the vices, which we commit, are committed by the tongue. Nay, our whole life is full of the tongues wickednesse: *Tota vita nostra lingue delictis est referta*, as *Basil* wrote. At this prodigious degeneration my spirit seem'd to sparkle, as a blazing starre within me, portending miseries to such mischieuous wretches, yea, it burned as a blast of fire in the furnace of my bodie, incensing the principall powers thereof, (as kindes of greene sewell ordained for this purpose) to consume some of those saplesse shrubbes, or at least (as smoking firebrands) to terrifie children from playing too much with sacred mysteries, from laughing, like vnnaturall *Cham* at *Noahs* nakednesse, from mocking at *Elishaes* reuerend head, and (to speake like a Poet) from plucking ouerlong at *Iupiters beard*, from polluting their fathers ashes.

These, these motiues, Right noble Lords, enforced me to expose abroad mine vntimely *Embrion*, not altogether shapt aswell as I intended, nor yet growne to that maturitie, as the *Satyrist* an-

The Epistle Dedicatorie.

swered in defence of *Virgils Æneads.*

Vt ramale vetus uagrandi subere coctum:

Like an old bough full ripe with barke.

But what perfect essence nature denies vnto it,
or what complete forme Art conceales from it, I
humbly craue that all may be construed in good
part by your Honors boundlesse bounties, wher-
to, as to a diuine Oracle or discreet *Rhadamanthes*,
I flie for verdict in the behalfe of this worthlesse
worke, which once againe I dedicate *Dij's tutelari-*
bis to your heroicall vertues, eyther by them sig-
ned ominously with print of chalke, or with
coale, or (according to the Greeke custome)
with the blacke letter Θ destinating death, to be
censured worthy of immortalitie and of euer-
lasting Cedar, or else to be cancelled in per-
petuall obliuion and *Cymmerian*
darkenesse.

Σαγματον.

To



To the Readers.



Readers, whether ye be men or women, kinde or curst, friendly or frumping, all is one to me. I respect not your kinds, kindred or kindnesse; your kinds being but natures instruments for propagation of mankinde. And for other respects, which are worldly, I force not at all, for Truth is spirituall, essentiall, internall, and cares not for outward formalities. Onely I weigh your tongues the Detracting instruments of Sathan: for both your genders, to the pretu-dice of your deere soules. In your tongues I finde no more distinction or denomination of male and female then I finde of your soules, which likewise are nexther male nor female, but al one, all alike in both your sexes. I finde this originall accident coincident aswell to tongues as soules, that there be good Esops tongues, and euill Esops tongues; the good ordained to heavenly Hymmes, to ioyfull Iubilees, to Angelicall Alleluiahes: the euill tongues to taunt, to detract, and with Iobs wife, to curse God and die.

Ye daughters of Eue, misconster not my simple speeche. I take not all your tongues in generall. There
are

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are voices of Angels, voices of Men, and voices of Diuels. The first are heavenly (as I said before) being sweet smelling sacrifices of Christian Quiristers, or holy Oracles of the inward man. The second earthly, as sounding brasle or tinckling Cymbals. The third hellish, as the roaring of a rauening Lion. The first I commend as the rare song of a blacke Swanne. The second I meane to amend as the penitent crie of the prodigall childe. The third and hellish voyce of the spirit of Detraction I commit as the Parisians Matens, or Scicilian Euen-song into the Dungeon of hell, where is weeping and gnashing of teeth. These diuersities of tongues and voyces sprang vp from the same tree of good and euill. Out of the same Eue (like Lycurgus his whelps, or whelpish twinnes) came Caine and Abell. Vertuous Dames, let it suffice, that for your sakes I spare to play the Satyrist against the Detracting Niobes of this age. Onely I controule them with a gentle checke; and because you pleade in their excuse, that they be the weaker vessels, and not enabled with such a noble courage as the man: therefore I giue them the milder bridle, the golden snaffle.

Curteous Readers, I speake not to you: for they that be whole, neede no Phisitians. Captious Readers, on you I call. Behold, here are bridling bits for your byting mouthes. Readers, yeeld to your Riders, shew your selues pliable, peaceable, and ready to receiue conuenient chastisements. Let not your customary hold of feasting fellowship, of giddy gossiping, or of Tobacco taking, withhold your mindes from our Cursory Lectures. Resist the Diuell, and he will flie from you.

But

To the Reader.

But I pray, what phantasie drawes your wits astray,
ye sharpe-tongued souldiers of the forlorne hope?
Yee that were wont to daunt your foes brauely in the
field, to conquere Kingdomes, and beate downe the ene-
mies of Christ in forraine soiles, why become ye now-a-
daies so effeminate, as to conuert your swords into
words, your powerfull prowesse into pratling parlance?
Why degenerate ye from your famous Ancestours?
Too true it is, that ouer-much ease mars your generous
spirits, welfare makes you wanton, and prouender
prickes you forwards to turne deeds into Detractions,
and in stead of Christian resolution, to wage warre
with your tongues, γλωσσῶν πολέμιζεν, to incline to
swinish companizing, carousing, and Tobacconizing:
where many foule faults flocke together, and (as the
nature of sinne is to multiply) according to our Sauour
Christs words, where one wicked spirit is suffered to
inhabite, there he brings in other in-mates, worse spi-
rits then himselfe; specially the spirit of Detraction
first gets in his head like a cunning Foxe, and then by
little and little enters in with his whole body, to the vt-
ter ouerthrow of mans little world; So that Christi-
ans fall out to be Antichristians, Apostles Apo-
states, and manly souldiers sco'ldes and scoffers.

To come neerer vnto you, what is the reason that this
renowned people, who claime themselves from Brutus,
are become so brutish, as to be addicted to gossip-ales,
Bride-ales, and to bacchanales, and consequently to
Detractions and descanning of other mens destinies;
yea, and other whiles to discourse of Gods secret iudg-
ments? Omne vitium habet patrocinium: No

To the Reader.

vice without a cleake: no sinne without some apish Apologie. These iolly fellowes being driuen to this exigent, doe confesse, that corrupted custome brought them to such vitious habites. O cruell custome! O hatefull habites! which worke the fatall and finall ruine of soules and boates! Neuerthelesse, as there is no custome but may be altered, so for mine owne part I cannot beleue, that custome alone causeth man (a creature enriched with Diuine reason, and enfeofed with free-will and election in many things, specially in naturall and humane things) to carouse, and then to reade stammering Lectures, both on the sacred power of God, and on their simple neighbours soules. For some carouse of custome, some of wantonnesse and company. Some againe delight therein, being sophistically perswaded, that the excessive vse thereof auails much for their healths sake, as a purger of superfluous rheumes. Others fauour Tobacconisme, because they would not seeme ouer-nice, melancholicke, or men by themselves in the singular number, and also because Tobacco might serue them in stead of salt or drie leaders to drinking, and consequently vnto Detracling: but for the most part our Canaleers and Gentles of the first head sucke in the smoakie vapour of Tobacco, because they might counterfeit themselves giddy or drunken (for it is no shame to be drunke with Tobacco) when they want copie of matter or store of discourse. Then they faine themselves so long rauished as it were in an extasi; vntil after a thorough perambulation of their burren wits, and after long houghing, halcking and backing, they haue coined some strange accident worthy

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thy the reherſall among their boone companions. Then as though they ſtarted out of an heavenly traunce, and as the Satyriſt writes :

Mobile colluerint liqui do cum plasmate guttur.

Having their throats wel waſht with dreggiſh drugs: They recount tales of Robin-hood, of Rhodomonting rousers, of Donzel del Phœbo, of a new Anti-chriſt borne in Babylon, of lying wonders, blazing out moſt blaſphemous newes, how that the Diuell appeared at ſuch a time with lightning and thundring Maieſtie, much about that horrible manner, as the Glorious God appeared on mount Horeb, raiſed tempeſts both on Sea and land, not inferiour to theſe ſtormy Heteroclitites of the Weſt Indies, called the Furicanoes, ſhooke the foundation of the earth, buttered ſuch Gentlemens houſes, and if they had not ſuddenly bleſſed themſelues better, he had carried away with him men, women, houſes, and all right into hell. Theſe or ſuch like feeble fables doe they ſcatter abroad among their fooliſh Auditors, while in the meane time, the Diuell, the Schoole-maſter of all lewdneſſe, appears no where more forcibly, then in the very miſt of theſe uncharitable Readers, yea, and perhaps his ſpirituall p yſon or poiſonous ſpirit is exhaled and exhausted with their Tobacco and draughts of drinke into their muſtie mindes.

O Tongue, how is thy perfection peruerterd, thy ſenſe depraued, thy ſound degenerated! How comes it to paſſe that the ſoules Embaſſadour is become a turne-coate Herald! Expectaui legatum, inueni Heraldum, I expected an honourable Embaſſadour, but haue found a huffe-

To the Reader.

huffe-cap Herald, as our late Queene Elizabeth of famous memory sometime nickt a presumptuous Embassadour of Polonia. I expected to heare nothing but truth out of the mouth of Gods similitude, specially, to his neighbour in Christ, to Christ in his members. But (alas) I finde nothing but lies and libels. Omnis homo mendax. I expected for reformation, but haue met with ruinous relapses. O Tongue, tongue, how miserable are the effects of thy motions! Being made for a watchfull clapper to the Bell of Gods Temple, to pray for Grace, to comfort the sicke, to confirme the penitent, to confute the absurd, to confound the Detraictour, why ringest thou out such paltry peales? why ragest thou against thy Masters will, against thy selfe without iust cause or neede? In thy youthfull time thou crakest and vauntest of thy vaine worth, bursting thy lungs welnigh with windy bragges. In thy more mellow or maturer age thou standest elated in thine owne conceit, as though thy hoarie colour hath added uncontrouled trust and truth vnto thy stale assertions. In all the progresse of thy wagging, in all thy proceedings, thou abusest thy proper function: for which the Lord will not hold thee guiltlesse at that vniuersall Synod, when the heauens shall be folded together, like a booke, when our consciences, the true table-bookes of our soules shall lie open without lies against vs, and we shall yeelde account for euery idle word.

These things expended and examined by me in the ballance of vnderstanding, and fearing least I might participate with them in their derogatory crimes, or incurre the penalty of trayterous Misprision towards
our

To the Reader.

our righteous Lord for my cowardly conccalements, if according to that measure of spirit, which he hath bestowed upon me, I reprov'd them not: therefore haue I published this humble Treatise, that therein, as in a glasse or map, they may behold the reflexion of their filthy faults extinguished and extirped. What do I know, whether the great God hath deliuered me from diuers dangers for these or such like purposes? To this end was I borne, that I should doe my best to glorifie God, and edifie my countrey. To this end I wish with all the veynes of my heart, that what ability of wel-saying and wel-doing is defectiue in mine owne person, the same by the Diuine Countie may be liberally supplied to all others in this present booke. And that the Readers hereof may learne in sparing speecch to follow the examples of the holy Prophets and Apostles, who for their honest admonitions and humble exhortations were ouercast with a cloude of scorne among the reprobates of this world; or at least wise, that they imitate some of the heathenish Philosophers, namely Pythagoras, who imposed Decennale silentium, ten yeares silence on his schollers, or Socrates who for many howers together would sit silently musing on the wonderfull workmanship of God, or Arcefilas, Solon, and other enemies of Detraction. To this end I heartily wish, that all they, which finde themselves subiect to this spirit of Detraction, may be terrified from that idle vse with such magicall motiues of Michaels mysteries, as I haue herein inserted, like as if the Vtopian Syphograunts, the Athenian Ostracisme, the Roman Censors, the Spanish Inquisition, or as if the

To the Reader.

statute de scandalis magnatum, being as it were naturalis feritatis mastix, the scourge of savage nature, had straightly bridled their lawless tongues within the precincts of their teeth and lips.

Vos O Patricius sanguis, queis vivere fas est
Occipiti cœco, posticæ occurrite sannæ.

To



TO THE CVRIOVS PAINTERS OF CIRCLES.



*If these lines or leaues
of my Circles drawne
from the Center to the
circumference be not all
equall, or if the points and pricks
of euery line answere not the Mathe-
maticall proportion of the Circle,
thou knowest, that Veritas non quæ-
rit angulos, truth respects not angles,
triangles, quadrangles, nor artificiall
curiosity. I care not for the enticing
words of worldlings wisdom, but I
couet the Spirit of euidence and
power. I couet matter more then
method. And yet I labour so to linke
them, that the line of nature may
stand*

To the Reader.

stand coupled with the points of Art, that both from the Center of truth be caried to a Christian circumference: for euē as the gifts of the holy Ghost be distributed diuersly, and in diuerse measures to Gods children, some ha- uing but one grain of faith being con- uerted in the euening of their liues, and yet by grace adopted & adiudged worthy to receiue the like equal crown of glory, the like equall wages, as those, which laboured longer in the Lords haruest: so (to cōpare little things with great) let thy Grace (Ingenuous Rea- der) or gracious construction counter- uail the vnequal lines of my Circles. Where they exceed in their dimensue quantity, there oppose their distribu- tiue quality for a counter-ballance,

Et sic omnes lineæ ductæ à centro ad circumferentiam sunt æquales.



THE
FIRST CIRCLE
OF THE SPIRIT OF
DETRACTION, CONIVRED
AND CONVICTED.

Divided into Lineaments.

LINEAMENT. I.

1 To whose capacity the description of Spirits is difficult, and to whose it is easie.

2 The Authors inuocation to the Godhead, through whose only operation the spirit of Detraction is to be coniuered and convicted.



HAT which is inuisible, transcendent, and not to be vnderstood in the land of mortall creatures, (such as is the description of Spirits) cannot distinctly be disposed according to the prescription of curious Artists: by reason that our knowledge here on earth is subiect to mutations,

vanity of vanities, varnished only to the outward man, and quickly vanished either through distemperature

1. Cor. cap. 2.

1. Cor. cap. 13.

Col. cap. 3.

of the braine, olde age, or death: and also, by reason that a spirit in substance & subsistence is supernaturally whole without Multiplication, Diversity, or Part, somewhat prodigious vnto Natures view. Yet notwithstanding these infirmities, we may conferre about the metaphysicall mysterie of Spirits, contessing with the sword of the Spirit, the word of God; not for haughty ostentation, but for humble edification. *comparing spirituall things with spirituall things. The naturall man perceives not the things of the Spirit of God, for they are foolishnesse vnto him. neyther can he know them, because they are spiritually discerned: but he that is spirituall, discerneth all things.* He that submits his knowledge to the touch-stone of knowledge, to the highest power, scorning all Peacocke-plumes of *Apocryphall* tradition, and of old *Adams* impurities, discerneth all things. The Clerkes of *China* say, that themselves do see with two eyes, the *Europeans* with one eye; and that all the rest of the world are starke blinde, not hauing any eyes at all. Euen so the soules of the supernall *China*, the Church truly triumphant, by looking on him, which ouerlooketh all things, doe spiritually discerne all things, *and do know as they are knowne.* The regenerated *Christian* discerneth (though glimmering wise, or winking through a darke glasse with one eye) many things apperteyning to the lowly workes and louely fruits of the new man, *which is renewed into knowledge after the Image of him that made him.* But the naturall man confined within natures compasse, can neuer discourse, no nor dreame once of *Diuine* affaires. While the flesh preuailes against the Spirit, our knowledge is as it were stifled with a deadly earthly dampe, and cannot appeare in that conspicuous maner, as when our *Epicurean* natures become curb'd or crucified. There is such iustling and bustling, such struiuing & struggling betwixt the flesh and the soule, that *Gods* peace is oftentimes to both their miseries infringed. The Mistresse therefore must straightly correct her seruant, and that be-
times,

times, before she attaine vnto her stubborn age, lest then she chuse rather to breake, then to bow vnto her wholesome will.

The austere consideration of this our humane fragility, caused the *Apostle* to write after this manner: *I tame my body, and bring it into subiection, lest while I preach to others, I my selfe become a cast-away*: For the soule that walloweth in sensuality, in fat, blood, and grosse humors, can neuer enter into the speculation of spirituall comfort. The smokie vapours, which breathe from thence into the braine, doe interpose a darksome mist of blockishnes before her eyes of vnderstanding; whereof let a fat paunch beare me instance. How can'st thou (saith the *Satyrist*) meditate on any thing praise-worthy, which hast such a large Ewer hanging forth a foote and a halfe from thy body?

1. Cor. 9.

Cum tibi, Calue,

Pinguis aqualiculus propenso sesquipede extat?

Perfius Satyr. I.

Like as a Candle put in an earthen pot, enlightneth onely the pot, but being therence remoued into a Lanthorne, illuminates the whole roome with a farre greater splendor then before: so the vnderstanding spirit of man, eclipsed with the foggie interposition of sensuall pleasures, lies infatuated and besotted, like an *Abbey-lubber*, not once able to crie out, *Abba*, Father: but thence recalled by the *holy Spirit of God*, and refined with competent fasting at due times, with contrite humility and conuenient meditations, it forgets the vanities of this cloudy world, and frames it selfe wholly to spirituall contemplation. And finally, separated and singled out from the bodies prison, it shines brighter then any starre. Then *Reason* shines without eclipse of errour, *Wisdom* without ignorance, and *Memory* without obliuion. Then shall we be able to contemplate with the eye of Faith, the awefull Maiesty of the mighty *Trinity*, the ineffable and inestimable felicity of our fellows Saints. Then shall we compre-

hend the myſtical meſſages of the heauenly *Spirits*, aſcending and deſcending in *Chariots* of ſacred fire, to the behoofe of our *Chriſtian* brethren, and inuiſibly inſtructing the Church on earth; like as themſelues are both inſtructed and inſpired of their *Prince of zeale*.

2

2. Chron. cap. 26.

But what am I, that preſume to weaue a worke of ſuch wonderfull forms in ſuch a baſe and broken loome? How dare I, with *King Vzziah*, burn incenſe vnto the Lord, that am not ſanctified, nor of the tribe of *Leui*; how dare I, that am in his preſence more mean then the meanest moth or Atome, more abiect then any Ant; how dare I, being ſo mean an abiect, aſpire to ſet forth the obiects of his wonderous workes? Retire, O my ſoule, to the *Soule* of thy ſoule, the *Life* of thy life, the *Lord* of life, as to the celeſtiall center of all perfections. The Sun-ſhine of his mercie may diſpell thy darkeſome ſcurfe of Leproſie, & diſpence with thy *Bayards* boldnes. Behold the, moſt mighty *Monarch*, thy poore *Publican* afraid of thine anger, aſhamed of his ignorance, conuerts himſelfe vnto thee. Correct by the inſpiration of thy *Spirit*, this aſpiring enterpriſe of mine, which I intend for the diſcerning of *Spirits*, and diſabling of the malevolent *Spirit of Detraction*. O Lord of incomprehenſible goodnes, graunt me my ſuit: & becauſe I am a man of vncircumciſed & polluted lips, let one of thy glorious winged *Seraphines* touch my mouth, that being purified, I may vtter nothing but truth. *The way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps* Meaſure thou my ſteps o heauenly *Spirit*, mortifie my voluptuous thoughts of fleſh and blood, lighten mine internall eyes, that I may liſt my lumpiſh ſpirit to ſpirituall cogitations, and apply my miſty minde to thine eternall influence, which cannot be ſeene at all with mortal ſight, but onely with moſt pure intellectuall minds, as thy ſeruant *Auguſtine* confeſſed: *Trinitas Diuinarum personarū non niſi purgaſſimis mentib⁹ cernitur*. The eye of ſenſe and the eye of reaſon are both too dimme for diſcerning thee.

Eſa. cap. 6.

Iere. cap. 6.

Aug. lib. 1. Trin.

thee. O illuminate my soule with the eye of faith; so that my flesh being yeoked to my soule, my soule vnto reason, my reason vnto faith, I may courageously conquere and coniure downe the Scrich-Owle of darkenesse into the dungeon of hell. Purge me with thy precious pilles, lest in reprehending the *Spirit of Detraction* in others, my selfe do fall into the same traines, by the flie suggestions of that *Euill one*, who watcheth hourly (like a wily wolfe) to circumuent thy silly sheepe. And thou my soule, *pramonita pramunita*, fore-warned fore-armed, do thy best to charme this spitefull *Spirit*, with charitable Characters of deepe Diuinity: *when he ascended up on high, he led captivity captiue, and gave gifts vnto men*. By vertue of these glorious gifts, the gifts of the *Spirit*, by the crosse of our Sauour *Christ*, coniure him vp and downe, that his couenages and cheating craft may appeare to his clawbacke Clients. To all other charmes the *Adder* is deafe; hee stoppeth his eares, and will not obey, charme we neuer so wisely. *Iesus he knowes, and Paul he knowes, but who are we?* It is impossible for any kingdome to continue long, which is at iarre and warre within it selfe. To what purpose then stands *Medaas* Magicke in firreting out of Fiends? To what end seekest thou, O *Sibill*, to coniure downe *Cerberus* the hel-hound of darkenesse? What auailes your cunning, O *Circe* and *Calypso*? Can *Dagon* stand before the *Arke of God*? No certainly. Therefore in vaine doe *Medaa*, *Circe*, *Calypso*, and *Sibilla* labour to exercise their exorcismes and shallow forceries within the Circle; nay within sight of that felde, where one graine of faith is sowne. In vaine serue Witches wreathes where God is worshipped. In vaine sings he,

Bacchare frontem

Cingite, ne vati noceat mala lingua futuro.

With Bacchar binde the Poets brow,

Lest wicked tongues him ouerthrow,

Though men speake neuer so precisely, neuer so preg-

*Ephe cap. 4. &
Psal 6. 4.*

Act. cap. 19.

Plutarch.

nantly, though they speake the wordes of *Angels*; yet if their speeches be not filed within the *Circle of Divine* wisdom, nor link't within the chain of *Christian* charity, the Church of *God* will neuer repute so catholike and so potent a *Spirit* as this of *Detraction* quite conuined & conuicted. For (as that *Roman Criticke* girded a vicious *Senator*, saying, *Who can abide to heare thee iudge like graue Cato, whom the world knowes to be as greedy as Crassus, and as gluttonous as Lucullus?*) Truly, for my part, I cannot more fitly compare such glozing Scholers, then to a kind of glow-wormes, which because they gliue & shine in the nights, the weaker sort of people haue mistaken for Sprites and Bugs. They therefore, that will rightly ouerthrow their spirituall foes, must not shoot outwardly into painted ceremonies, but into the source and spring of *Goodnes*. Descend then, yee *fiere pillars of faith*, and quicken our incompoused *Chaos*. Disperse away our *Egyptian* darkenes, that we may passe on our iourney by night as wel as day, not only through the *red Seas* of *Detractions*, but also through the dangerous *deserts* of this world, into the land of *promise*, the land that flowes with *milke and honey* of eternall life; where our consciences shall for euer rest secured from all future furies.

LINEAMENT II.

1. That the true meanes to conuict the Spirit of Detraction, is the Meditation on Heavenly mysteries, and on the operation of goodnes.
2. Mans curiosity in prying into Gods nature, flunted by a non ultra.
- 3 The description of some of Gods attributes.
- 4 That his description is too excellent for mans apprehension.
- 5 That Good or Euill cannot come to mankinde without his will.



Efore I found out the poysonous power of *the Spirit of Detraction*, it is necessary first, that I begin with my homely talent to discourse somewhat of his immensue glory, who

who is *Prima veritas in essendo, & dicendo, & primus omnium motor*: the first verity in being and speaking, and the first mouer of all; and so by degrees to descend into the numbers and attributes both of the good *Spirits*, which attend their *Creator*, and likewise of the bad spirits which beleaguer vs with their spiritual suggestions out of darkness. In the meane time, I adiure and coniure thee, thou false *spirit of Detraction*, to be silent, and not to interrupt my consecrated speech. Auoyd *Satan*, auant taunting *Tempter*. Auoyd I charge thee, *In the name of the great Iehonah*. Auant, againe and againe I charge thee, *By the omnipotent Spirit of the Word Incarnate*, by all the names and meanes, which are warranted vnto vs in holy Writ. O blessed names! O blessed means, which preuaile against the gates of Hell! O blessed *Vicar of Christs Church*; *Gods Register* of charitable Charters, which inrols within the booke of my soule, I meane, within my conscience, this warrant of faith, that serious speculation on heavenly mysteries, and on the operation of goodnesse, (and that with admiration rather then with affectation) treades downe the head of that olde *Enchanter*, and quite tramples vnder foote his false faculties; whose spirituall spite sophisticate with subtile spels, with *Sardonicall* sports, and *Siren-like* songs, I doubt more then all the *Papists* palpable Spirits and reall Diuels, deuised for the most part to gull the simpler sort.

O *Father* of al things visible and inuisible, if I presumptuously prie into the maze of thy mysticall nature (as sometimes did a Philosopher of *Greece*) the more I muse, the more I stand amazed. I finde those auncient Characters of *Non ultra* sometimes engrauen on *Hercules* his pillars, firmly imprinted in my curious braine. My soule sees no other obiects then infinite Entity, Eternity, Immeasity, Immutability, Impassibility, Immortality, all life, all motion, all goodnes, all truth, all vinity, all perfection.

O my Soueraigne *God*, if I contemplate thine vnderstanding,

2

3

standing, my poore vnderstanding being but a sparkle in respect of a world of fire, failes me, and, as a candle at the flash of a strong lightning, suddenly extinguisheth: for in thine interminate vnderstanding there resides infinite wisdom, omnipotency, prouidence, predestination, true reason, true knowledge, and the representation of all thy workmanship. If I enter into the speculation of thy gracious and inexhausted will, I shall want words significant to expresse the singular proprieties which depend thereon, as comfortable grapes, on one goodly cluster or bunch. Thy Charity, thy Iustice, Mercie, Clemency Loue, Patience, Magnificence, with other attributes which we doe not deserue to know, attend on thy powerfull will.

4
Psal. 139.

Psal. 104.

O mighty Deity of vnsearchable worth, as thy Prophet David said, *Such knowledge is too wonderfull and excellent for me, I cannot attaine vnto it. Whither then shall I goe from thy Spirit, or whither shall I goe from thy presence? If I climbe vp to heauen, thou art there: If I goe downe into hell, thou art there also.* Thou beholdest all our doings with exceeding patience. Thou art wholly in the world (as mans soule is wholly in the braine and body, and dispersed through euery part of the same) and seest as in a manifest map all the world ouer. Thou art present with vs in our closest counsels, in our closest closets. *Thou art deck't with light as it were with a garment.* Thou art most glorious in heauen, as mans soule in the head is most conspicuous, and therence (like the Sunne with his influence) illuminatest all places, and searchest the very secrets of our hearts and reines; for the light dwelleth with thee. Thou art a most pure, perfect, and actiue forme, without any mixture or composition of matter or forme, or distinction of parts. Thou art the beginning and the end of all things; the beginning without beginning, and the end without end.

5

To end before I haue scant begun, thou art al sight, all hearing, all vnderstanding, all reason, the origen of all goodnesse.

goodnes. *Totus oculus, totus auditus, totus sermo, totus ratio, fons omnium bonorum.* Thou art about all things, and yet not elated. Thou art in all things, and yet not concluded. Thou art vnder all things, & yet not restrained. Thou art great without quantity, good without quality, iust without wrath. All our ioyes, al our pleasures, al our profits, all our welfare arise from thy fruitfull bounty: as on the contrary, all our losses, all our crosses, all our misfortunes proceed by our deserts, from thy iust conceiued fury. When thou sendest out thy Spirit, we are recreated. *When thou hidest thy face, we are troubled.* Whither then shall we, miserable caytiues, flie? whither? From our displeased God, to our pleased God; from our angry Father, to our patient Father. Where shall we finde goodnes, but with the Author of goodnes? *Omne bonum à Deo profluit, in eundemq; tanquam in causam principem & finem ultimum, reflectitur.* Euery good springs from God, & againe the same returnes to him, as to the soueraigne cause and last end. He, euen he it is, that subsisteth about vs through his prouidence; round about vs he substitutes his Angels, as it were in fiery Chariots, in vs he breathes his fiery Comforter. *He maketh his Angels sp̄s in us, ad his Ministers a flaming fire.*

fran. I. cap. 19

Psal. 104.

*Dionis. Areop. l. i
de Hier. celest.
cap. I.*

Psal. 104.

L I N E A M E N T I I I.

- 1 The admirable incorporation of the three persons in Trinity.
- 2 Their mysticall operatiō vsfolded according to our resonable capacities
- 3 How God is said to be in heauen.
- 4 After what manner the Trinity doe differ one from another, eyther in Appellation or in Operation.
- 5 That the Pagan Poets, like Apes, aymed at Gods mysteries by their darke Allegories.



F I meditate on the admirable *Hypostasis* of the Deity, I am rauished with an extasie, to behold their heauenly Harmony, their consort, their consonance, and their proportion. *Goe, said*

C

our

I.

Mat. cap. 28.

our Sauour *Christ* to his disciples, and teach all Nations baptizing them in the name of the Father, of the Sonne, and of the holy Ghost. The Father vncreated, the glorious Word begotten of his euer-being substance, the holy Spirit of comfortable loue out of them both produced. All three (like wicke, waxe, and light) incorporated in one glorious Torch, as the beames and influence of one Sun, or as waters of one fountaine, or as *Peter, Paul, and Barnabas*, all three building vpon one Rocke, and preaching the same doctrine: or as will, vnderstanding, and memorie, the reflecting Image of the Deity in one soule, equally partakers of one vndiuided *Godhead*, one light, one power, one beginning, one maiesty, one glory, and one authority.

3

Exod. 3.

Gen. 3.

Thus hath this *One Diuine Spirit* three peerelesse properties; the hauing of euery which property is called a *Person*; a terme, which we giue to shew the peculiar being of a reasonable spirit: which word *Person* also the *Gramarians* haue distinguished according to mens common conference, into notorious appellations. As when *God* speaks of himselfe, to signifie his inexplicable essence, he speaks in the first person singular, *Iehouah, I am that I am. I the Lord thy God.* When after deliberation, he vtters out his determination: then the whole *Godhead*, with a cleere distinction of the personall functions, speaks according to mans capacity in the plurall number, *Let vs make man*: that thereby we might note his deliberation before his determination, & then both of them made manifest by his omnipotent Word. And forasmuch as a person is nothing els but a body, or a spirit seuerally singled out by himselfe; & forasmuch as euery thing in the *Godhead* consisteth substantially by it selfe, without the helpe of any other, therefore are his seuerall properties or functions, to demonstrate the particular or personall orders and operations of *Gods* will and being. In like sort, there be two kindes of persons: the person of his Spirits Essence,

sence, and the person of his Spirits properties. The person or being of his Essence is but one, the persons or subsistences of the properties be three distinct, euery one a Spirit by himselfe, euery one a liuing *God* by himselfe, and yet all one Spirit, one liuing *God*. The Father, or the first speaker, is *God* by himselfe and of himselfe, and therefore the first being or person. The Sonne or word is *God* by himselfe, and not of himselfe, but of the Father or speaker onely, and therefore the second being. The holy Ghost, or holy loue, is *God* by himselfe and not of himselfe, but ioyntly of the Father and the Sonne, and therefore the third being. There is no difference at all betweene the *Speaker*, the *Word*, and this *Loue*, but onely in the reciprocal relation of one to another: for in respect of their being & beginning, which was coeternall before al worlds, before all times or termes of times, they are one essential, one equall, and one transcendent Person. But in respect of order in their heavenly *Hierarchies*, of their offices, operations, and effects, ordayned among themselves by their owne diuine decrees, and also in respect of the three records on earth, or sacramentall types and mysteries of *water, the word, and the Spirit*, there are said to be *three, the Father, the Sonne, and the holy Ghost, which beare record in heauen*: three persons distinguished really in respect of their personall properties, but indistinct essentially in respect of their perpetuall power. I say in respect of originall order, of *Christs* mytticall marriage with the freckled or spotted Spouse the militant Church on earth, in respect of his office in mediating for sinfull men; an office too meane for the sacred maiesty of *God*, and in respect of his humanity, that was crucified for the Elect by *Gods* promise euer since *Adams* fall, or perhaps before his fall, lest the whole generation of mankind had beene vnder a iust *Anathema* or excommunication, the *Sonne* was and is inferiour to the *Father*, and submitteth his will to the *Fathers* will, as himselfe protested: *Not as I will, but as*

Iob. 18.

Cyprian. in tract.
de simplicitate
prelator.

thou wilt, O Father. And so the *holy Ghost* is inferiour to them both, in regard of his humble function of vice-generencie or deputation in comforting and instructing the finfull sonnes of *Adam*. These severall assignements of offices they appointed to themselves in their owne prædestinated wisedomes; wherein though they all conspire, yet (as I said before) one of them hath the name of Primate, in regard of order, but in regard of their eternity and omnipotence, none is greater or lesse then another. For this cause it is written, that the *Father* created the world, the *Sonne* redeemed it, and the *holy Ghost* sanctifieth it: and yet they are but one in effect, in their ends one *God*, one omnipotent power communicating to three persons, to three properties, as one center to three lines, all in all, and three in all. As no man can come to the *Father*, but by the *Sonne*, so no man can come to the *Son*, but by the *holy Ghost*: for we are sanctified, because we are redeemed, and we are redeemed, because we are elected. *Pater eligit, Filius diligit, Spiritus sanctus coniungit. & unit.* The *Father* electeth, the *Sonne* loveth, and the *holy Ghost* conioynes, cements, and vnites together. The *Father* eternall in the consubstantiall word, the word in him, both in the coessentiall *Spirit*, and the *Spirit* in them both, doe all three co-operate, co-adiute, and worke according to their own counsell for the good of their creatures, for the honour of their heavenly Hierarchie. The *Father* begetteth in loue and iustice, the *Sonne* begotten in loue and righteousness, and the *holy Ghost* proceeding from them both in loue and grace, doe mystically teach the inward man that sees with the spirituall eyes of faith, what care the *Godhead* takes for the restoring and repaying of that breach and lapse, which the imbecility of mans brittle condition, together with *Sathans* subtilty, caused vnto all posterities. And thus *God* manifesteth this three-fold distinction vnto vs, that his elect might apprehend the mysticall operation of their soules saluation,

on, in the effects of his Iustice, Grace, and Loue. Againe, lest for all this I seeme obscure, I will exemplifie the vni-
ted substance of the *Trinity* more familiarly: yet with
this *promise*; that the words of *Zophar to Iob* may be read
as a preamble: *Canst thou by searching finde out God? or
canst thou finde out the Almighty to his perfection?* That
surely were to scale the heauens, or build another *Babel*.

Iob. ix.

3

In a Spirit there is neither part, diuersity, nor multipli-
cation, but wherefoeuer the spirit is, there is the whole
spirit; as the soule of man is not part in the head, and part
in the foote, but the same whole spirit, which is in the
head, is vndiuided, entire, all and the same in the foote;
neuerthelesse it appeares more eminent in the head, by
reason of the soules more notable operation there, mans
head being the noblest obiekt, the noblest Organ of the
body which the soule doth like. So in this spirituall sub-
stance of God, there is no part, diuersity, nor multiplicati-
on, but every thing in God is God, and the whole and the
same substance of his Spirit: for where one of Gods ver-
tues are, there also himselfe and all his vertues are, as the
influence of the Sunne. But we commonly say, *Our Fa-
ther which art in heauen*: not that he is altogether local-
ly circumscribed there, & secluded from all other places,
but because it pleaseth his glorious Maiesty, for the ho-
nour of his power, to impart his Diuinity there most
cleerely among his vndefiled and vnspotted creatures,
which (as like to like, pure to pure) doe answere and sa-
tisfie the pleasure of their merisfull Creator. So that *God*
is in heauen, κατ' ἐξουσίαν, for the rarenesse and excellency
of his operations, in that purest place. And surely *God*
dealt like himselfe, like a gracious Lord, thus to commu-
nicate his soueraigne perfections to that choise place a-
midst his choyselt creatures, restraining the same from vs
poore pilgrims, who for the brittlenesse of our earthly
mould, being clothed but with dust and ashes, full of cor-
ruptions, could no more then *Phaeton* or *Icarus* stand iu-

Exod. 33.

stified before his sunny presence. For when his heavenly Highnesse vouchsafed to guide and goe before the *Israelites* out of *Egypt*, his magnanimous Spirit, that could not brooke impurity, was moued to such impatience against their sinnes, that he was faine to withdraw his strong and powerfull presence from their weake complexions, lest, as himselfe said, *he should consume them in the way.*

To returne and retire backe towards the entire essence of the *Trinity*, I belecue that *Gods* properties, as I wrote before, cannot be diuided into parts, portions, or parcels: but that euery quality in *God* is *God*, and the whole substance of his spirit: and so the *Speaker* in *Gods* Spirit, is *Gods* Spirit, of the whole substance. The *Word* in *Gods* Spirit, is *Gods* Spirit of the whole substance. But herein is their difference, that the *Father* is the *Speaker* onely, as begetting the *Word*: the *Sonne* is the *Word* onely, as the *Word* begotten. And the *holy Ghost* is *holy* only, as proceeding from the mutuall loue, and from the mutuall wils of the *Father*, or the *Speaker* begetting, and of the *Sonne* or *Word* begotten: So as the *Speaker* in *God* is *God*, the *Word* in *God* is *God*, and the *holy Loue* in *God* is *God*. But yet the *Speaker* is not the *Word*, nor the *Word* the *Speaker*, if we regard the order and myserie of their operative offices, though both be *God*: for the one is the *Father* begetting, and the other, I meane, the *Word*, is the *Sonne* begotten. The propagatour or producer of *Sanctification* or *holy Loue* in *God* is loue, which loue is *God*. And loue produced in *God*, is Loue, and is *God*; but the producer of loue, is not loue produced, I say, the will of the *Father* and the *Sonne*, being the producer of loue, is not the loue proceeding or produced, that is, the *holy Ghost*, though all be *God* in substance and power, but differing in the manner of their operation: for the *Father* is loue onely, as transferring loue to the *Sonne*; the *Sonne* is loue, as transferring loue to the *Father*; and the *holy Ghost*

Ghost loue onely, as it is transferred, produced, and proceeding from them both. Thus the whole *Trinity* according to the substance of loue, agree all together in one: for euery one of them partaking of one *Godhead*, partakes also of the attributes thereof, of loue, of wisdom, and others; onely they differ in the order and maner of their loues, or of their wisdoms productions. In like maner, the *Father* is wisdom onely, as begetting or producing wisdom; the *Sonne* is wisdom onely, as wisdom begotten or produced of the *Father*; and the *holy Ghost* is wisdom, as it is produced from the ioint and mutuall will of the *Father* and the *Sonne*; so that wisdom is not the *Father* as it is wisdom, but as it is wisdom begetting or producing; neyther is wisdom the *Sonne* as it is wisdom, but as it is wisdom begotten and produced of the *Father*; nor is the *holy Ghost* wisdom, as it is wisdom, but as it is wisdom produced or proceeding from the *Father* and the *Sonne*. Whereby good *Christians* may note the manner of the difference, how that loue producing, loue produced of the *Father*, and loue produced both from the *Father* and the *Sonne*, be three distinct things. And so are wisdom begetting, wisdom begotten, and wisdom proceeding, three personall properties, distinct in the relation of one to another, though indistinct in respect of their essence and eternity. To wind vp this discourse in a word; when I pray to the *Father*, I pray with feare, fearing his iustice; when I pray to the *Sonne*, I pray with hope, hoping for mercy; when I pray to the *holy Ghost*, I pray with admiration, admiring *Gods* loue, in mitigating the severity of iustice, with the sweete streames of mercy towards the penitent sinner, through the spirituall apprehension of *Iesus Christ* crucified.

This the *Pagan Poets* of elder ages (like guilty conscient *Caiphas*) were constrained to confes, when they painted out *Minerva*, their Goddesse of wisdom, begotten

ten in *Iupiters* braine, and when they fained also, that *Bel-lona*, their war-like Goddesse, was conceiued and begotten in a Goddesse fist; for indeede the origen and roote of mans wisdome ariseth vp at first out of the braine, and his strength out of his hand. Both which serue for instrumentall agents, to display out those worthy vertues of *Strength* and *Wisdome*. Marke well my words, muse vpon them, thou, that meanest to mortifie the *outward man*; and to be conuerted into the *inward man*, into a new *Christian* soule. Maruell not at this distinction of mine touching *Gods* properties; for I distinguish them not, but into persons onely for order sake, and that to the intent that thou mayest obserue his manifolde loue towards mankinde, whose reasonable capacity his sacred *Maiesty* inuities by such a plaine distinction of personall functions, to the mysteries of our soules saluation, namely, to know our *Election* by the *Father*; our *Redemption* by the *Sonne*; and our *Sanctification* equally breathed from them both in loue and wisdome by the *holy Ghost*, who ingraues, as with a seale, these Diuine mysteries in our conuerted consciences. And euen as these Poets (like Apes) glaunced at *Gods* personall properties, by such Allegoricall examples: so did they expresse their descending downe to men, in varieties of shapes, after the imitation of the Scripture; where it is said, that *Iacob* wrestled with an *Angell*, that *Abraham* feasted three *Angels*, vnder the habite of Pilgrims, and that the *Holy Ghost* descended like a *Dove*, at the Baptizing of *Christ*. Sometimes those Poets brought in their *Gods*, disguised as men, to feast with *Philemon*; some other times as Heyfers, Swannes, and in a golden shower, as *Iupiter* to *Danae*; so that this verse may well be his:

Non frustra ductus Bos, Onis, Imber, Olor.

Courteous Reader, here is inexplicable admiration, but no admirable explication, nor yet any application worthy the least glimpse of his glorious name: for the

least

least sillable of this word *Iehonah*, imports a more miraculous mysterie then flesh and bloud can possibly perceiue. If his very name, which no man knowes but himself, containes such hidden wonders, exceeding all the *Anagrams*, *Artes*, and *Etymologies* of the world; much more mystically ought wee to conceiue of his vn-reuealed essence; contenting our selues onely with the Scriptures phrase: for a godly ignorance concerning such deepe matters, downe poyzeth a world of *Adams* knowledge in good and euill.

LINEAMENT IIII.

- 1 *The description of our Sauiour Christs Incarnation.*
- 2 *In what maner he tooke vpon him our infirmities.*
- 3 *His terrible passion and death.*
- 4 *His Resurrection and Ascension.*
- 5 *That he alone is our Mediator with the Father.*
- 6 *His comming to Iudgement.*



From the vndistinct substance of this omnipotent *Godhead*, (as fire from fire without diminution or waste) came the *Light of life*, the reasonable *Word*, which was euer with *God* before the beginning of the world, the *Image of the inuisible God*, the first borne of all Creatures, in whom all things consist, by whom and for whom *God* made all things, the bright sunne of our soules Horizon, the giuer of *Counsell*, the mighty *God*, the enuerlasting *Father*, the Prince of peace, the diuine Oracle, the *Paschall Lambe*, the *Womans seede*, which must tread vpon the *Serpents head*, our heauenly *Fathers* Ambassador to mortall men, the *Lion of the tribe of Iuda*, *Iacobs Skiloh*, which must gather the people together, the repayer of that breach, which was made by *Adams* fall, betwixt the *Angels* and mankind, the *Prophet*

D

whom

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Ioh. 1.

Col. 1.

Esay 9.

Exod. 12.

Gen. 3.

Ibid. 49.

Deut. 18.

*Act. cap. 3.
Esay. 21.
Psal. 118.
Num. 21.
Et Job. 3.*

Dan. 2.

Esay. 7.

whom God promised to raise up like unto Moyses, the Angel of the great Counsell, the roote of Iesse, which shall stand up for a signe to the people, and the nations shall seeke vnto it: the life of the liuing, the death of death: The head corner stone which the foolish builders reiected, the brazen Serpent, which the Lord commaunded to be set vp, as a signe to them that were stung with fiery Serpents in the Wilderness, for their recovery: The stone hewed out of the Mount aine without hands, which brake in peeces Nabuchodonozors glorious Image, representing the Monarchies of this world. The Virgins sonne Emanuell, of whom Esay foretold King Abaz.

This lightsome Word or Lord of peace, to fulfill his Fathers predestinate counsell for the restitution of mankind, which fell from the state of innocency, to the intent that the sauage Wolfe might co-habitate and conuerse together with the silly Lambe, vnder the same roofof rest, that the parents hearts might be reconciled towards their children, and the children towards their parents, that the stony flinty heart might be taken away, and the tender fleshie heart restored to the second Adam; that the different and disproportioned tunes or thoughts of our mindes, moulded after the diuers, and different motions of the Planets at our natiuities, might at length, after the manifold crosses of this world, agree in one, in the vnity or vniforme harmony of the Spirit: to this end, I say, this Prince of peace, or peaceable Abel, the onely wisdom of all Diuine creatures, descended downe from his Fathers bosome, and was made flesh (by the al-quickning breath of Gods owne essence, co-operating in the Virgin Marias wombe, the second Eue, but refined and regenerated) at Bethlehem, the Citie of Dauid, a poore Citie of Iewry, in a vile beggarly stable, where he suck't the dugges, that rul'd the starres, *suxit vbera, qui rexit sidera*; about that very time, when all the world was chafed, or rather charmed in the Circle of peace, by vertue

of *Augustus Casars* soueraignty; in token whercof the *Romanes* did shut *Ianus* his double porch, *Iani ianuam*, (from whence the Moneth *Ianuary* is denominated) which lay open before in time of open or ciuill warre.

While he liued on earth (which, as some write, was three and thirty yeares) he laboured (like a woman with childe) with our infirmities, but after a Diuine maner. He was ambitious: but how? Ambitious onely to aspire vp into the Theater of the Crosse. He was affected with concupiscence: but with what concupiscence? Not with sinfull, but with celestiall concupiscence. He was affected, but not infected; for he onely longed and lusted after mans saluation. O *Ierusalem*, how willingly would hee haue gathered together thy strayed young ones, euen like a carefull henne, hadst thou repented! Hee was angry: but how? Not to reuenge; for he requites good for euill, and prays for his very foes: Onely hee was angry without sinne for zeale sake, *ad detestationem peccati, non ad vindictam*. He was enuious; but in what sort? Not *ex vitiosa natura*, of corrupt nature, but for conscience sake, that the *Diuels* kingdome became daily augmented. He was ignorant of some things; for he knew not of the day of *Doom*: but his ignorance was simple and not sinfull; harmelesse and not erronious, in desiring curiously to know those secrets, which did not besit the *Sonne of man* to know. He was troubled with feare in his agony: but with what kinde of feare? Not with feare of death satisfactory, to reparaire that breach betwixt the *Angels* and vs; but with naturall feare, which impaires the animal faculties, according to the nature of mans sensitiue appetite, which trembles at the sense of terrible torments. In this maner did he take upon him our infirmities, not by way of inherent spotting, but by way of necessary influence, like vnto that Prince of Statres, which pierceth and passeth into impure obiects, and yet himselfe is not subiect vnto impurities.

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Esay. 53.

3

Esay. 53.

Besides these burthenfome *infirmities* of ours, which he tooke vpon him in his loue and charity towards the sonnes of *Adam*, let vs reuiew his painfull *Passion*. Amidst the bryers and brambles of sorrowes, he shewed himselfe as the Rose of patience, he shined as a lightning *Cynosure* among the thankelesse sayling *Iewes*. He carried our sorrowes, sorrowes without number, which our humane natures could neuer beare. He suffered intolerable flouts, intolerable torments, intolerable death, beyond all the degrees of comparifon; *dura verba, duriora verbera, durissima fata*. No torments were like his torments, for hee suffered for all our finnes. Whereunto I might adde the tender nesse, soft nesse, and delicatenesse of his body; which being materially formed onely of a pure Virgins nature, without coniunction of the male substance, could not but feele such tortures more grievously and gripingly then any other, What shall I speake of other sensible motiues, of his agonies, the treachery of *Iudas*, whose feete he disdained not to wash but a litle before, the *Iewes* ingratitude, and aboue all, his *Fathers* anger in iustice heaped vpon him for our misdeedes, thoughts, and vaine wordes? And because it was requisite, that *God* in his iustice should punish sinne in man, which man committed; therefore the *Word* of *God*, our mercifull *Messias*, tooke on him mans shape (euen as man in Paradise was shapt after his spirituall nature) to suffer for man what was due for mans transgression, euen vile pouerty, conflicts with the world, temptations of the *Devill*, feruent wraffling with sinne, bloody sweates and agonies, opprobrious vſages by the *Devils* procurement, a drench of bitter gall, opposite to that fatall iuyce of *Adams* apple, woundes in his side to the effusion of *bloud* and *water*, the mysticall seales of his last will to the Church, the one prefiguring *Baptisme*, the other the *Communion*, both to bathe our finnes; sorrowes of death, a second death, hellish torments both in body and soule,

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an Eclipse of the *Deity* from his sunny soule. All these inhumane paines (wherein the whole wrath of *God*, due to the sinne of man, was for a while included) did our Sauiour *Christ* in this world, before he gaue vp the Ghost, accomplish and consummate. And thus *God* to saue the sonnes of *God*, like a louing Sheeheard in the behalfe of his sheepe, or like that zealous Law-giuer, which drew out one of his owne eyes, in stead of one of his sonnes eyes, who by the law was condemned to that kinde of punishment for his adultery; I say, thus *God*, voluntarily to sustaine and support the man-hood (which of it selfe was altogether impotent) for the vanquishing of death, and for our redemption, became man, and was put to shamefull death vnder *Pontius Pilate*, President of *Iury* for *Tiberius Caesar* the *Romane Emperour*: according to that prophesie: *After threescore and two weekes shall Messias be slaine, yet not for himselfe.* And as another recorded, *Iesus shall be openly declared within 400. yeares; and after the same yeares shall my Sonne Christ die, and all men that haue life.* He died for a while, that he in vs, and we in him might liue for euer. He died, or rather, as an ancient Father testifieth, *προσφορά ἢ ὑπὲρ πάντων ἡμῶν μετασθῆναι βουλομένων ἁμαρτωλῶν.* He became a sacrifice for all sinners, that were willing by repentance to reforme themselves. And, as the Prophet foretold of him, *He was wounded for our infirmities, and his soule was made an offering for sinne*, for our sinnes, whose burthen hee bare vpon his Diuine shouldders, which neither *Sampson*, *Goliath*, *Atlas*, *Hercules*, *Milo Crotoniates*, nor all the strong-back't Porters of the world, were all their forces conioyned together, could euer beare. So insupportable are the sinnes of our humane natures.

The third day (as *Ionas* out of the *Whales* belly, or to speake Poetically, as *Arion* in the deepe Seas on the *Dolphins* backe) hee rose vp inuested with his immaculate soule by his appeased Father, who (as *Dauid* prophesied)

Ioh. 10. 10.
Zaleucus.

Dan 9.

4. Esd. 7.

Iustin. Martyr in
Tryphon.
Esay. 53.

Psal. 16.

Psal. 13.

1. Cor. 15.

Ephes. 1.

Apoc. cap. 5.

5

would not leaue his soule in the graue, nor suffer his holy One to see corruption. And againe in another place, He would, like a louing shepheard, feede him in a greene pasture, and lead him forth besides to the waters of comfort, yea, though he walked through the valley of the shadow of death. He died as a Lambe, but rose as a Lyon. Heauinesse endured for a night, but ioy came in the morning. In the morning he rose; he rose as the morning sunne, that like a Bridegroom marcheth out of his chamber. He rose to runne a gallant race, as a Giant refreshed with wine. He that but a little before, as an abiect among men, was crowned with a crowne of thornes in a ridiculous manner, rose vp in triumph the third day, crowned with a glorious garland, to raigne for euer aboue all the Angels in heauen. And after that hee had conuersed with his Disciples forty dayes here on earth, and shewed himselfe to more then five hundred brethren at once, making his resurrection manifest by many signes and tokens, and palpably opening himselfe vnto them, and particularly vnto Thomas Didymus, whom in the rest of the Apostles presence, he caused to put his hands into his sides, that thereby he might confute his incredulity: hee then ascended vp to heauen in their sight, where he sits in his humanity, preferred at the right hand of God, hauing all power giuen him of the Father ouer all things, farre aboue all rule, power, might, and dominion, and aboue euery name that is named, not onely in this world, but also in the world to come, as thousand thousands of Angels and Saints proclaymed with a loud voyce in heauen. *Worthy is the Lambe that was killed, to receiue power, riches, wisdom, strength, honour, glory, and praise.*

Without the intercession of this reuiued and rightly respected Lambe, the iust God-head will not accept the prayers of flesh and blood, be they neuer so humble, neuer so vrgent. On this mysticall Lambe, on this sacred flaming Serpent, fixe wee our internall eyes, fixe wee our thoughts,

thoughts, that are so slung by the sinfull Serpent, and our God is pleased. As contrariwise, he is displeased, if we craue the assistance of any other Saint, or Angell, Power, or Principality. There is no heath to man, saue onely by thy meanes and mediation, *Lord Iesus*; that boughtest the same ful dearly with thy blood innocently shed. *There is but one God, and one Mediatour*, as thy chosen vessell shewes. It is farre better to trust Gods word, then the bonds of Saints, who indeed are but creatures, and no *Creatours*. They are Gods members, the spirituall Citie and Temple, wherein his workes of mercy shine, but they are not the *Builders* of this Citie or Temple, to whom *Diuine* honour is onely due. Who can preuaile more with the *Father* then the *Sonne*? Who with the *Sonne*, then a penitent soule, whose conuersion the whole Quire of Heauens Inhabitants doe likewise most ioyfully applaude? O man, how deeply art thou indebted vnto thy *Creator*, which for thy deliuerance out of the dark dungeon of death and errours, hath appointed this great Angell, to be thy Redeemer, Mediatour, and soueraigne Iudge? We should blasphemously detract from thine omniscience, O Lord omnipotent, if we retained any other Attourney, any other Aduocate, besides thy soueraigne *Maiessty*. Or if we were so credulous, as to vse any such mediation, farre be it from their submissiue thoughts, to vsurpe thy puissant place; which alone hast the *Fathers* key of fauourable *Grace*, the same to open or to shut at thy soueraigne pleasure. Diuine honour belongeth onely vnto thee, which thy seruant *Peter* well acknowledged, when as he would not suffer *Cornelius* the Captaine to worship him; but tooke him vp, saying, *Stand up, my selfe am also a man*. The like disuasion vsed thine Angell to *Iohn*: *See thou doe it not for I am thy fellow seruant, but worship God*. Thou art iealous of thine honor, and limitest thy creatures to their conuenient functions, for the glory of thy Name. *Cultus & adoratio nulli creatura concedi*

1. Tim. 2.

Act. 10.

Apoc. 22.

Orig. l. i. contra
celi.

Hier. in Ezr.

cedi possunt, sine Diuinitatis iniuria. Worship and adoration cannot be graunted to any creature, without wrong to the *Godhead*, as an auncient Father testified. And as another learned Doctor taught, *Maledictus omnis homo, qui spem habet in homine, quamuis Sanctus sit, quamuis Propheta.* Cursed is that man which putteth his trust in men, though they be Saints, though they be Prophets.

Is it not then a wrong, a blasphemous wrong, to the whole Maiesty of the sacred *Trinity*, for a man to distrust *Christs* absolute Soueraignty ouer all Principalities, and his Diuine knowledge ouer all the world? And doe we not distrust these prerogatiues of his, when with a blinde zeale we deuoutly sue vnto inferiour persons, as though our *Sauour* were otherwise occupied, or that he loued state and pompe? Doe not we distrust, when we repeate ouer, as *Persius* his *Parrots* *χαίρει*, often greetings to our *Lady*, yea, millions of *Aue Marias*? when we reade our *Ladies* Offices, our *Ladies* Psalter, or when we trauell in pilgrimage for her sake, & for satisfaction of our sinnes, to *Lorette*, to *Guardalupe*, or to *Montferrate*? No doubt, but that herein we distrust his Diuinity, and detract first from the *Father*, who sent his *Sonne* in person among his vnthankfull tenants, raised him from death, and set him on his right hand, inspiring him with his omniscience, whereby he might know the very secrets of all hearts, and refresh them that were laden with the burthen of their crying sinnes. Then, we detract from *Iesus Christ*, when we foolishly and phantastically despise his word, not onely refusing to beleue in his Crosse, to be saued through his merites alone, through his sauing Name alone, (for what else betokeneth the name of *Iesus*, but an al-sufficient *Sauor*? *O Iesu esto mihi Iesu*) but also hoping by the Moone-shine in the water, by other mens deserts to obtaine remission. And lastly, we detract and wrong the *holy Ghost*, when we compell him with his spirituall gifts

gifts to depart away sorrowfull from the mansion of our soules, being willing to performe and execute his office, in testifying and witnesing to our consciences, our salvation through *Christs* onely merites.

Let me doe good workes, let me (like *Zaccheus*) giue halfe that I haue to the poore, let me fast, let me repress the perturbations of my minde, by taming my body with discipline, or with whipping (as some *Papists* doe,) or by launcing and wounding of my flesh, after the example of *Baals* Priests: yet if I want faith and loue, faith to beleeue onely in *Christ*, and loue to liue as a member of his mysticall body, reiecting all other helpes whatsoeuer; I am an *Anathema*, an accursed Excommunicate out of his faithfull family. Neuerthelesse, *God* forbid, that I should proue so ingratefull vnto the *Mother* of my *Sauour*, that I should forbid honest-minded Christians to yeelde her memory that reuerence and reuerend regard, which is not repugnant to the *Diuine Maiessty*, or offensive to his icalous *Spirit*. For I holde it a very laudable custome, that the monuments of her name, vertues, and conception, be preferred from obliuion and extinction, by an anniuersary or yearly renewing of them vpon those festiuall daies, as our Church hath destinated for the celebration thereof. As I desie those which Desie her memory and person, in saying vnto her, *O Sauuouresse, sauue moy*: O my Sauuouresse, saue me: so I desie those which desie her memory and person. This the Scripture warrants; This my earthly Soueraigne witnesseth and confirmeth in thele wordes: *She is as she prophesied of her selfe, that is, she is blessed among women, and all generations shall call her blessed.* To steale more fire with *Promethus* from Gods Licutenant, I confesse, that *I dare not mocke her, and blasphem* against God, *in calling her, not only Diua but Dea, and praying her to command and controule her Sonne, who is her God and her Sauour. In heauen she is in eternall glory and ioy, neuer to be interrupted with any worldly businesse.*

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*In the French
Manuell.*

*King Iames in
his Premonition.*

Luke 1.

King Iam. Ibid.

Apoc. 19.

But to returne vnto mine owne opinion, whereto I will not binde others (the same being no matter essential of faith) I am of the minde, that the *Angels* and *Saints* of Heauen, in the beholding of the *Godhead*, do know many things here on earth, especially, the estate of their elected fellowes. For prooffe whereof, we reade in the *Revelation of St. Iohn*, that they glorified God for iudging the great Whore: and as *Christ* himselfe said, There is ioy in Heauen among them at the conuersion of sinners. (So I daily see some mortall men from these *Westerne* parts of the world, extending their knowledg to the proprieties of sundry minerals enwombed within the center of the earth, to both the *Poles*, to the *Equinoctiall line*, to the *Tropique of Capricorne*, to the *East*, to the *Indies*, to the *superiour bodies*, to their constellations, to prophesie of *Eclipses*, and to ayme at mens silent imaginations, and at their secret inclinations.) Yea, and the *Saints* doe pray for our repentance, though we cannot pray to them, without detraction and blasphemy against *Iesus Christ*, who is the sole and onely *Master of Gods Court of Requests*.

Job. 14.

Job.

Therefore let it suffice, that I honour their memory, as the chiefe Elders and pillars of our *Christian* Corporation, as men inspired of the *holy Ghost* for our edification in our *Redeemer*; but in no wise will I pray vnto them, for feare of that *Zealous eare*, which heareth euery word. They neuer died for the heauy burthen of my cole-blacke sins, (themselves being *Adams* sonnes, as well as I:) but thou, O *Christ*, thou, and none but thou alone, didst die for me. *No man can come to the Father but by the Sonne*: for none but thou alone, O *Sonne of God*, could conquere death. Besides thy selfe, O mighty Conquerer, I trust to find none other helper. To other helpers I may hopelesse say with that *Holy man*; *Silly comforters are yee all*. Thy *Godhead* is neuer asleepe, neuer so cumbred with businesse, but thy *Grace* will bee ready at all times, day or night,

night, to receiue a *Chauncery* bill from thy reformed Creature. This liuely faith thy seruant *Chrysostome* commended in the woman of Canaan : See (saith he) *the wisdom of this woman : She requesteth not Iames, she goeth not to Iohn. she beseecheth not Peter, she respecteth not the whole company of the Apostles, she seeketh no Mediatour; but in stead of all these she takes patience for her companion, whom she chuseth to be her Advocate, and so she commeth directly to the first fountaine.*

*Chr. in Hom. 16.
in Mat.*

6

To conclude this Chapter or line of my Circle, hereafter in the fulnesse of time, I know that thou wilt surely descend in the cloudes, O humane God, with terrible *Maiesky*, accompanied with multitudes of *Angels*, to seuer the tares from the good seede, the reprobate from the Elect, the dead in faith from the quicke in faith, and from those which thou shalt find liuing at thy coming : at which time the Triumphes Trumpet shall sound, and in the twinckling of an eye all men shall rise vp with eternall bodies, bodies without maime, without deformity, without difficulty (which before were resolu'd from dust into the first elements, now new like verdant trees, reuiued Bees, or like the *Phoenix* that flourisheth out of his owne ashes) and euery one shall receiue doome according to his own merites, in the mercy of Christ, without partiality; and that out of his mouth, who is a perfect man himselfe; I say, according to his owne merites, not as merites, the Authours of his happinesse, *Non ut regnandiant mercedis causam sed ut viam regni, retributionis regulam*, Not as the proper causes of saluation, but analogically, as the way to Heauen, as *Iacobs ladder*, as the Ensigne or euidence of faith. This vncorrupt *Iudge* will pronounce sentence of damnation against stubborne sinners; and their punishment shall bee in Hell, which hath varieties of torments (euen as *Heauen* hath many Mansions of delights) all of them aboue mans strength, aboue mans patience to endure. There, is the stinging

worme,

worme, that neuer goeth out, vnquenchable fire, fearefull sights, and the absence of *Gods* glory; where the *rich glutton* sought but a droppe of colde water, and could not obtaine it for the cooling of his scorched tongue: (And yet poore caytife) *nolens volens* he must eternally endure more grieuous paines, more griping paines, then *Phalaris his brasen bull*. O eternall time, without terme or space of time, O eternal *time*, shal I terme thee? which canst neuer be mesured, neuer circumscribed, neuer comprehended by the vnderstanding of mortal man. O eternall *Time*, which after many millions of yeares, after an hundred thousand thousand years, will beto the damned soule but the beginning of his damnation. O what a terrible torment it is for a man to imagine, that he shall burne in the bottomles pit of fire and brimstone so huge a time, without end, without defect, without hope of redemption. O eternall *time* without end, whose finall terme we can assoone conceiue, as the *time* before the worlds creation, as the beginning of *Gods* being. O *Lord* graunt vs the grace to thinke on hel-torments lest we fall into hel torments. On the contrary, if we conforme our liues according to our *Masters* life, endeauouring not onely by fight, but also by flight to auoyde the contagion of sinfull nature, in steade of our ragged coate of corruptions, we shall be clothed in the robes of Angels, in long white robes, standing before the *Lambes Throne*, in the heauenly paradise; where we shal shine in the same crown of dignities, where we shall sing sweet tuned songs, and salute one another in the same priuiledge of immortalic. Thus will this triumphant *Iudge* reward the righteous with the presence of *Gods* glory, with glorious happinesse, with happy ioyes, and with a ioyfull perpetuity thereof for euer and euer, world without end. All these vnspeakeable hopes will he fulfill at his comming; which as yet the *Father* in his prouidence prolongs, vntill the iust number of them which were sealed and predestinated

ted to euerlasting life be complete, *untill his foes be made his foot-stoole*, and untill he hath subdued quite and trodden vnder foote the *Diuell* and his rebellious Angels, whose poysonous power, euer since the first mans fall, possessed the soule of man, by mans owne willing election. When all things shall be subdued vnto him, then shall the *Sonne* himselve be subiect to his *Father*, who did put all things vnder him, that God may be all in all. Neither doe I confound the vndiuifible substance of the *Deity*, or the subsistence of the person, though it seems diuided to the outward man: for I confesse the *vnity* and identity in our *Messias*: *Euen as the reasonable soule and flesh is one man*; so God and man is one *Christ*, by the *vnity* and *vertue* of the *holy Ghost*. ὁ ὅτις καὶ συνάμει πνεύματι &c. All honour, laud, and glory be ascribed vnto thee, O *Father* of prouidence, which hast made vs meeete to be partakers of this *heauenly vision*; by whose power our sinfull soules in the blood of his *Crosse* are regenerate and reconciled vnto thee.

Heb. 10.

1. Cor. cap. 15.

Athanasius.

^a Athenagoras in
Apologia pro
Christian.

LINEAMENT V.

- 1 The description of the Holy Ghost.
- 2 How the Catholike Church was preserved from utter ruine in time of Poperie.
- 3 That the misprision and contempt of the Holy Ghost, wrought the ruine, first of the Easterne Church, and then of the Westerne.
- 4 Why this third person in Trinity is peculiarly termed Holy.
- 5 The manner to discerne them that be possessed with the Holy Ghost, and why S. Paul in his Epistles salutes men in the name of the Father, and the Sonne, omitting the Holy Ghost.
- 6 What it is to sinne against the holy Ghost.
- 7 The Authours supplication to the Trinity. for his presumptuous discourse.



Vt of the incomprehensible *Deity* likewise issued the *Spirit* of spirits, the third person in *Trinity*, our holy *Iehouah*, as the meane of the other two *Diuine* persons, namely, of *Iehouah*

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Psal.45.

Exod.3.

Iob.4.

Exod.19.

Act.2.

nah vnbegotten, and of *Iehouah* begotten: I say, the meane of the vnbegotten and begotten in respect of the *Elect* produced, propagated, or rather proceeding from both their wils; *the oyle of gladnesse, the fiery Comforter, the Messenger of zeale, the Schoole-matter of true loue, the miraculous power of God, the finger of God*, which wrought miracles, and plagued the *Egyptians*, the Treasurer of sundry pretious iewels, as of *Prophecie, Faith, Charity, diuersities of tongues*, and other diuine gifts, *the water of life, the wel of water, springing up vnto euerlasting life*: The mysticall seale of loue betwixt the *Father* and the *Sonne*; or to speake more naturally, the Sacramentall influence of both their actions, immanent and transient. Euen as it pleased *God at Whitsuntide, about seuen weekes after Easter, and after the redemption of the Israelites from the bondage of Egypt*, to giue them the law of the tenne Commandements at *Mount Sinai*, and that not privately, but publicly before all the Congregation; so it pleased his *Diuine Maiesty at Whitsuntide, about seuen weekes after Easter*, being the time of our Redemption from the bondage of *Hel*, to inspire his *Elect* with his *holy spirit* openly, before many witnesses of *Parthians, Medes, Elamites*, and men of diuers Nations, as it is written, *Suddenly there came a sound from heauen, as of a rushing and a mighty winde, and it filled all the house where they sate. There appeared vnto them clouen tongues like fire, and it sate vpon each of them. And they were all filled with the Holy Ghost, and began to speake with other tongues, as the spirit gaue them viterance.* But here is the difference worthy of obseruation, that euen as there on *Mount Sinay, Iehouah the Sonne* descended downe to the Israelites with fearefull thunder and lightning, to signifie thereby the wrath of *God the Father*, for the breach of his lawes: so here *Iehouah the Holy Ghost* descends (as the *Angell of Christ*) not in fire of fury, but in fire of loue and zeale; not with the lowd voyce of a *Trumpet*, but with the sound

of

of winde, making a peaceable and still noife, because the Gospell comforts the deiected man. This is that *spirituall Angell*, which inspires the *Angels* of heauen to honour their *Creator*, which breathes into them the knowledge of all goodnesse, which sanctified the *Virgins wombe*, which reuealed to the *Prophets* mysteries, and things to come. This *holy Spirit* regenerates the inward man, quickeneth our dull mindes, (like as the Sunne with his vegetatiue heat nourisheth the barrenest earth) and insinuates himselfe into the zealous professours of the Gospell effectually, mystically, and miraculously. This is that *Spirit of God*, which moued at the creation of the world upon the face of the waters. This is that *Spirit of sanctification*, which descended down from heauen in the likeness of a Dove, and sate upon our *Sauour Christ*.

Gen. I.

Mat. 3.

2.

This is that spirituall *Light*, whose vniuersall presence is neuer absent from the *Lords Spouse*, the *Catholicke Church*: euen as hitherunto euer since the *Ascension* of our *Sauour*, his pure power hath vouchsafed to preserve her from vtter damnation in some Countrey or other. When *Idolatri* ouer-swayed these *Western parts* of the world, doubtlesse the *Lord* had his *Spouse* eyther in *Mosconia*, *Greece*, *Armenia*, *Ethiopia*, or some other Region: and perhaps in one or two households, as heretofore fell out in *Adams*, *Noahs*, and *Abrahams* time. This the *Apostle* in the *Apocalyps* manifesteth, when as he prophesied, that ¹ *she should sue into a Wildernesse*, and sojourne there for feare of the *Dragon*, or *Antichristian* deceite; ² *while faith was departed*, and ³ *Gods two testimonies lay dead and despiſed*. O yee that go vnder the naked name of *Catholikes*, marke how well the concordance of these three places Propheticall answeres your *stemorean* vociferation, on Priestly succession. It is dangerous to measure *Illumination*, or any other mentall gift of the *holy Ghost*, according to mistaking times, or mens traditions: for the Gold-smith that sofineth, hardneth, and tempereth

1 Apoc. 12.

2 2. Theſ. 2.

3 Apoc. 11.

Apoc. 7.

3

seth the mettall at his owne free and secret pleasure, may cause his old iewels to be newly in request, and distributed againe, as it were by degrees, or nurses milke by little and little, for Our reconciliation to the Lord of life, the *Lambe that leades to the living fountaines of waters*, or to these Royall Magazines and shops of the *Spirit*.

Euen as this *Spirit* speakes in the hearts of true Gospellers, without any noyse of wordes, and moueth them *astro miraculoso*; to the misprision of this *Al-quickenig Spirit*, made our forefathers subiect to schismes, heresies, and superstition; and wrought the ruine of the *Easterne Church*, their chiefe *Imperiall Citie of Constantinople* (as it is said) being taken on a *Whitsunday*, our festiuall time of the *holy Ghost*. And at this day, if we strictly examine our consciences, we shall finde the originall fountaine of all our errorrs, *Detractions*, defamations, and other infinite pollutions, to arise from our hardnesse of hearts, in not glorifying our most glorious *God*, and seeking after this *Spirit of consolation*, who is the *thrd person in Trinity*. As our Sauioir *Christ* said to his disciples, *Go and teach all nations, baptizing them in the name of the Father, the Sonne, and of the holy Ghost*. And as the Apostles taught, *There are three which beare record in heauen, the Father, the Word and the holy Ghost, and these three are one*.

Mat. 28.

1. Ioh. 5.

4

But why is the *third person in Trinity* peculiarly termed the *Holy Spirit*? Is not the *Father* Holy, and the *Son* Holy? *God* forbid that I should hold the contrary. The *Father* is a *holy Spirit*, and the *Sonne* a *holy Spirit*; yet notwithstanding, because Holinesse or Sanctification towards mankind proceeds from loue, which loue is sent or produced from their mutuall will; from the *Father* by election in loue, and from the *Sonne* by his word and redemption in loue, this *Holinesse*, as a *Tertian* or third influence, proceeding out of two Diuine respects towards the saluation of mankind, is rightly attributed to the *third person in Trinity*, as to the Ambassadour of both their willes:

willes : so that the whole *Trinity* partakes of the same Holines, of the same Loue, of the same Will, of the same Spirit, of the same Godhead, of the same Vnity ; as *S. Paul* very manifestly expresseth in these wordes : *Endeavour ye to keepe the vunity of the Spirit, in the bond of peace ; one body and one Spirit, euen as ye are called all in one hope of your calling ; one Lord, one Faith, one Baptisme ; one God and Father of all, which is aboue all, and through all, and in you all.* So that whatsoeuer name or power is ascribed to anyone peculiar person of the *Trinity*, the same is meant of the whole *Trinity*. The *Father* is called the *Spirit of God*, the *Sonne* the *Spirit of God*, and the *Holy Ghost* the *Spirit of God* : yea, the *Father* is the *Spirit of him* (of whom *S. Paul* speaks) that raised up *Iesus* from the dead ; the *Sonne* is that *Spirit* that raised himselfe, and the *Holy Ghost* the same *Spirit*. The *Sonne* is the *Father*, and the *Holy Ghost* is in the *Father* : the *Sonne* is the euerlasting *Father*. This the Prophet witnesseth, when as hee names *Christ*, the mighty God, and euerlasting *Father*. But when they are seuerally named or distinguished into persons, that sense or morall is to be vnderstood parable-wise, as including the mysteries of our saluation, which our humane capacities cannot otherwise rightly apprehend. For euen as a *Prince* in his prudence, loue, and wisdom ; and for the more honorable establishment of his *Monarchy* or *Kingdome*, authorizeth his sonne, and some other as his *Chancelour*, to impart his lawes vnto his subiects, and to gouerne them in order, whereby their power becommeth equall ; so let vs conceiue, that the glorious *Trinity* is but one *Diuine* and essentiall power, all alike, all equall, and of one authority ; onely for the glory of the *Godhead*, and for the mysterie of our Redemption, the *Trinity* is really distinguished to the view of the inward man, whose wil is stirred vp to meditate vpon the personall relation of their functions and offices, which they deriue one to another.

Ephes. 4.

Rom. 8.

Esa. 5.

5

Ephes. 4.

Gal. 5.

• But how shall we discern who is possessed with the *Holy Ghost*? To be possessed with the *Holy Ghost*, is as much to say, as to be possessed with the gifts of the *Holy Ghost*, namely, with faith, humility, and other *Divine* gifts. Of these his gifts some are visible, some invisible, some abundant some restrained. With the former the *Apostles* and *Prophets* were miraculously inspired; with the latter all we, who according to our *Christian* profession, doe protest to fight in this life against the world, the flesh and the *Devill* doe hope to be possessed through grace, according to the measure of *Christs* gift. The branch that drawes not iuyce and life out of this *spirituall Vine*, is adjudged dead: for what amity can there be betwixt light and darkenesse, betwixt life and death? The chiefest gift of the *Holy Ghost* is faith; which is a spirituall light, enlightning our liues with the Gospell, & with the beames of good workes, causing vs to loue all men after his owne example, who communicates his *Sunne* to the iust and vniust. And if we may lawfully boast of any gifts of the *Holy Ghost*, ingrafted by his powerfull *Maiesty* in our hearts, then surely may wee glory of our *Illumination*, wherwith we are enlightened vnderferuedly in these daies. Neither is it possible for vs in these dayes to obaine a more visible measure of spirituall gifts, by reason that our mindes are captiuated vnto couetousnesse, enuie, and other vncleane thoughts, by reason that our bodies are pampered with gluttony, drunkennesse, eating and drinking without appetite or necessity: and by reason that we dare not, in respect of these pollutions, and of our vnworthinesse, communicate one with another the *Lords* holy *Supper* but very seldome; whereby the gifts of the *Holy Ghost* might be multiplied and increased in vs. As long as we are carnal and worldly minded, our soules are farre from these gifts of the *Spirit*, which the *Aposle* likewise calles the *fruits of the Spirit*, as loue, joy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, and temperance.

rance. They that are *Christs*, doe endenour to follow his *Fathers will*. And what is the will of the *Father*? Euen our sanctification and vnion in the *Spirit*. For euen as the carnall coniunction of man and wife makes of them one flesh; so the spirituall coniunction of *Christ* and the sanctified soule makes of them one *spirit*, so they that are vnited in the *Spirit*, are vnited in their willes; and they that are vnited in their willes, are vnited in their actions. They that follow *Christs* actions, doe labour in all humility, to attaine vnto these gifts of the *Holy Ghost*. But first, they must tame their bodies with fasting. And here I giue you one note worthy the consideration, that whereas *S. Paul* in all his *Epistles* makes often mention, and sendeth often salutations in the name of the *Father*, and of the *Sonne*, not ioyning the *Holy Ghost* in plaine litterall wordes with them, he doth it, because it was the *Holy Ghost* himselfe that spake through the mouth of *Paul* in those *Epistles*. And whatsoeuer he wrote, he wrote by commandement and inspiration of the *Holy Ghost*, whose office and function was to signifie vnto the *Church* the will of the other *two persons* in *Trinity*. So that the naming of the *Holy Ghost* was needlesse, while the *Elect* vnderstand, that it was He which spake, and that *Paul* was no other then as *Moyse* to *God*, or as *Barnab* to *Jeremy*, that is, the Notary or Scribe of the *Spirit*; and as it is else-where specified, a *chosen vessell*. This himselfe protested in these words; *If any man thinke himselfe a Prophet or spirituall let him know, that the things which I writ: vnto you are the commandements of the Lord.*

There is no sinne more detestable, nor more difficult to be forgiven, then the sinne against *this Spirit of God*. Dost thou wantonly detract from *God the Father*, and denie thine owne and the worlds creation by his *omnipotent word*? Search the *Scriptures*, repeale thy detractions, and vpon thy recantation thou shalt receiue remission. Dost thou blaspheme the *Sonne* of the euer-liuing *God*, and

I. Cor. I 4.

belie his *Incarnation*, his *Passion*, his *Resurrection*? Reade over the *new Testament*, remember to compare the same in an euen ballance, with the Prophecies of *Esay*, and the rest of the *Lords* holy Legates, and it may be, thine eyes will be opened, and thou wilt renounce thine errours by the bright light of the *holy Spirit*. But, silly soule, what wilt thou doe, if this glorious Spirit comes not neere thee? Where then wilt thou expect forgiveness of thy blasphemies? Nay, how canst thou expect, or aske forgiveness, seeing that without his operation the fruites of repentance can no more spring in thy faithlesse heart, then the Apples of Paradise could fall into the hands of *Tantalus* in hell? All other sinnes are pardonable, and therefore termed debts or trespasses: Onely this sinne against the *Holy Ghost* is Treason in the highest degree, against the whole *Godhead* his crowne and dignity, by reason that his personall subsistence was produced both from the *Father* and the *Sonne*, and propagated vnto vs euen from our Baptisme; so that to sinne against his authoritie, is to sinne against the whole *Maiessty* of the sacred *Trinity*, and against our owne soules, being created by the *Father*, redeemed by the *Sonne*, and sanctified by the *Holy Ghost*. Chiefly, those reprobates are guilty of this unpardonable sinne, which sometimes having had great feeling, great vnderstanding of the word of *God* (and perhaps especiall inspiration of the *Holy Ghost*, as *Ananias* and *Saphira* had) if such persons afterwards without neede do fall into malicious Apostasies, causelesse Hypocrisies, and contumacious blasphemies against the sanctified *Church of Christ* in their words, works, & thoughts, ending also their liues without repentance, doubtlesse they incur the penalty of this irremissible sinne for this their spirituall fornication. But to discern who they be particularly that offend in this height of sinne, in my iudgement very few or none can vndertake that charge in these dayes, because we haue not that gift of the *Holy Ghost*,

Ghost, namely, of *discerning Spirit*, as apparantly as the *Apostles* had.

To conclude these excellent exorcismes against the
spirefull *Spirit of Detraction*, O. riumphant *Trinity*, di-
stinguished really, and indistinct essentially, *not into three*
Gods (as that holy *Martyr* protested) *nor into three incar-*
nated, but into three of the same degree, of the same honour,
ὁυτε ἐν τριῶν θεῶν ὁυτε εἰς τρεῖς ἐνανθρωπήσαντας, ἀλλ' εἰς
τρεῖς ὁμοτιμους, whose powerfull *Maiesty* vnited and i-
dentified in one eternall *Deity*, the celestial spirits loue to
contemplate, and we earthly Pilgrims long to see, Here I
your vnworthy seruant, prostrating my soule in all humi-
lity, doe craue remission in the dust and ashes for my sim-
ple speaking of your intellectuall substance. O *God* of
endlesse bounty, direct my vnskilfull pen, that it stray not
too much from the rule of verity, nor lay down any thing
but with reuerend shame of my blinde and bluntish ig-
norance, concerning thy Heauenly vertues, thy blessed
Guard, and holy Hoste; let them which reade this Trea-
tise, beare nothing in their hearts away, saue that, which
is conformable to the square of wholsome doctrine. In-
flame my spirit with true zeale, the true scale of thy *sa-*
cred Spirit, that it may soare vp like an Eagle, to the
sunne of thy *Grace*, with seruencie founded on

Diuine discretion; for seruency is but
foolish fury without *Di-*
uine discretion.

7

Ignatius in Epist.
ad Philippenses.

LINEAMENT VI.

1 Their Heresies convicted which detract from the service of God, because they see him not with their corporall eyes.

2 The knowledge of God proved by an instance of our earthly King, who is knowne throughout great Britaine of all his subiects, though not of all with corporall sight.

3 The excellency of his spirit above the rest of his subiects.

4 Meanes to know God.

5 Why mortall men cannot see God?



Any of vs detract from the service of God, because his *Maiesty* is not so familiar, as to speake vnto vs visibly, at conuenient seasons; as though so high a *Maiesty* should debase himselfe with euery littill creature. It is reported, that the King of *China* will not be seene abroad among his ordinary subiects about once a yeare. And yet we wanton worldlings would limit our great *Creator* to sight and daily conference. *God* is a *Spirit*, not bound to any bodily Organ, but (to compare his Greatnesse after flesh and blood) euen as mans soule when it is separated from his body: his power is infinite, immensue, incomprehensible, and no more to be seene, or sensibly vnderstood of flesh and blood, then if a man should measure the waters in his fist, or the heauens with his span, or if he should weigh the mountaines in a ballance. All people are in comparison of him, but as a drop of a bucket-full, or as Grasshoppers, or as nothing, or as nothing lesse then nothing. No earthly man can erect a statue, or a carued Image according to his likeness. No Gold-smith can couer him with golde, or cast him into a forme of siluer plates. O Lord, who is like vnto thee? No man can enter into thy Counsell, no man can finde out thy secrets, or attaine vnto this perfection. Thou art higher then heauen, deeper then hell, the measure of thee is longer then the earth, and broader then the sea.

Though

Esa. 40.

Esa. ibid.

Iob II.

Though thou turne all things vp side downe, closeſt them in, and gatherest them together; who will turne thee from thy purpose? Worldly light is one thing, and Diuine knowledge another thing. The one is subiect to infirmities and errours; the other is infallible, certaine, and can neuer faile, cyther with olde age, wounds, or false spectacles. The one is the instrumentall light of the body, to guide a man in his worldly busines: the other (I meane) mentall knowledge, is the euerlasting Lampe of the soule. This latter I pray God instill into vs. As for the other, it cannot absolutely be termed perfect, before it be first sowne in winters corruption, and before (like ripe corne, growne with full and glorious eares) it rise vp glorified in the summer of immortality. At which time, both lights and sights, externall and internall, being by the Diuine bounty become eternal, we shall both see and know aright in all perfection, almost euen as God himselfe seeth and knoweth vs at this present. *Quid est quod non videant qui vident: omnia vident?* What thing shall they not see and know, which alwayes see and know the Author of all sight and knowledge? *In the time of their visitation they shall shine*, they shall shine as amiable as the Sunne, more admirably glorious then *Moyſes*, who was faine to put a vaile before his face, by reason of his over-brightsome beauty, though he saw God but for a moment, and that imperfectly: for all light proceedes from him. *In his light we shall see light.*

Sapient. cap. 3.

Psal. 36.

2

But (quoth the spirit of Detraction) how can we know him whom we neuer saw? O vaine Spirit, if thou knowest his lawes, and fulfillst them, thou knowest God. As for example, let me instant in our earthly King: for mine owne part I neuer spake with King IAMES, nor euer saw his face; yet notwithstanding I verily belecue, that I doe know him: I know him to be our King by publique Proclamation, by his decrees, by the vniforme consent of all his subiects. My conscience perswades me, that he is
the

the Diuineſt and deuouteſt Prince, that euer ſwayed the Diademe of this *Monarchy*, and aboue all the reſt of his Kingdome that he is poſſeſſed with the giſts of the *holy Ghoſt*. The reaſons that thus moue me to conceiue ſo wonderfully of his worth, are theſe: firſt, the obſeruation of his life vnblemiſhed by generall report, and free from ſuſpicion of vnſeemely actes. Then, the conſideration of his faith, wiſedome, and milde ſpirit, made vulgarly manifeſt by his learned Bookes and Speeches in the *Parliament houſe*, whereof ſome are extant in Print, ſettles my knowledge of his excellency of ſpirit:

Vt iuxta calamo fulgur inſeſſe ſuo.

That I would ſweare his pen did lightning ſaſh.

To theſe I adde his miraculous preferuation continually from his cradle (he being the onely childe of his Parents) in ſuch tumultuous times, vntill this golden time of the *Gofpell*. And, to omit many garboiles of ciuill incendiaries for the ſubuerſion of his life and ſtate, I will onely content my meditation at this time with the conſideration of two principall *Treaſons*, inuented by *Sathan*, againſt his *annointed perſon*. The former *Earle Gowry* intended to effect. The latter the *Papiſts* purpoſed to perfect. In the former *God* ſuffered *Sathan* to lead him for a moment into his caſtle of calamity; but preſently he ſent his *Angell* to deliuer him, as *Peter* out of *Herods* priſon. In the latter *God* ſuffered *Sathan* to plot, plant, and place his Ordinance in order, for the vtter ſuppreſſing and ſupplanting of his whole eſtate, but ſuddenly the worlds great *Watchman* confounded his *Bouteſeux*, as the builders of *Babell*. In both I obſerue, that the *Diuine Maieſty* reſpects this innocent *Prince*, & in his loue vnto him vnexpectedly rips vp the very bowels of *Treaſon*, euen when *Sathan* aſſures himſelte of his ſatall harueſt, and is ready to reape his Hemlockes almoſt ripe: then *God* prepares a *feruent Eaſt winde* in one night to deſtroy his poyſonfull weedes, like vnto *Ionas* his gourd.

O mighty God, who can prie into the treasury of thy counsels? What man purposeth thou disposest. *Thou reuealest the deepe and secret things. Thou knowest the thing that lieth in darkeneſſe: for the light dwelleth with thee. We thanke thee, we praise thee. O thou God of our Fathers, that haſt giuen our King wiſdome and ſtrength, and haſt ſhewed him the thing that he deſired of thee. Thou haſt declared his matter vnto him.* When his wiſeſt Counſel ors miſſed to expound *Treſſams* intricate letter, more intricate then *Sphynx* his Riddle, the *Holy Ghoſt* lent the *King* himſelfe the key of knowledge, the key on which millions of liues depended, wherewith he vnlockt the memorable morall of the *enigmaticall* letter, memorable indeed vnto all poſterities. All which circumſtances doe certainly argue the profoundneſſe of his capacity, and aſſuredly aſſertaine my ſoule, that the faculties of his ſoule are effectually inueſted with ſome attributes of the *Dety*, for the glory of *God*.

After the like manner, let vs comprehend the knowledge of *God*, who is our ſpirituall *King*, and *King* of *Kings*, (for what ſignifieth this word *God*, but an omnipotent ſpirituall *King*, *Creator* of all things?) and we ſhall ſpirituallly attaine to his Diuine knowledge, though we ſee him not with our bodily eyes. Let vs grope after him, and we ſhall finde him, *for he is not farre from enery one of vs; in him wee liue, wee moue, and haue our being.* When we endeavour with all our hearts and humble ſoules, to keepe his commandements, we may boldly ſay that we do know him. When our mindes are ſanctified through ſtedfaſt faith intentiuelly on *Ieſus Chriſt*, as the diſeaſed *Iſraelites* became healthfull with regarding the *braſen Serpent*, we may aſſuredly affirme that we do know him. Moſt happy are they which neuer ſaw *Chriſt*, and yet beleeuē in him.

Neyther doe we want other euident meanes, and mo-
tiues to ſtirre vs vp to the knowledge of the *Godhead* or

Psal. 19.

Exod. 33.

5

Eze. 2.

spirituall power : first, naturall reason sheweth, that some glorious soules, full of perfection and power, created the world and the creatures thereof (for they could neuer make themselves) which the Prophet *Dauid* confessed in these wordes: *The heauens declare the glory of God, and the firmament sheweth his handy worke.* Next, his Church or faithfull congregation, of *Adam, Abell, Seth, Henock, Noah, Abraham,* and others, transferred by successiue tradition his knowledge to their posterities. Thirdly, his knowledge hath beene reuealed by the *Holy Ghost* to *Moyse, Samuel,* the Prophets, and lastly by the *Messias* himselfe, through apparitions, miracles, lawes, ceremonies, and temporall blessings. Fourthly, to draw neerer vnto mans capacitie, which depends most vpon sensible obieets; mention is made by *Moyse,* how *God* caused him to stand in the cawe of a *Rocke,* and putting his hand vpon him. he did shew him his hinder parts, not suffering him to see his face. Whereby the seduced *Saduces* collect the *Godhead* to be corporall. But the naturall man perceines not the things of the spirit of *God.* For by his hinder parts, a. the picture of his spirituall substance, is shadowed the glimpse of his glorious influence. By his hand, is figured his al-puissant power. By his face, the fulnesse of his sunny glory. And where Eyes are ascribed vnto him, what other sense is meant, then his prouidence and knowledge? Thus *God* sometimes speakes naturally according to our naturall apprehension.

In conclusion, let it suffice our curious braines, that *God* is a powerfull Spirit, not to be felt palpably with mens hands, nor scene with mens eyes (I speake not of *Christs* glorified body being humane, which *Thomas Didimus* felt after his resurrection) by reason that the light of his Spirit is too conspicuous, glorious, and ouer-bright for such weake, terrestriall, and brittle senses. Neuerthelessse it pleased him to appeare vnto *Ezechiel* in the similitude of fire from his loynes downwards, and of brightnesse like

like vnto Amber from his loynes upwards. S. Iohn in the Iland of Pashmos on the Lords day rauished in spirit, saw one like the Sonne of man, with his head and haire as white as woollor snow, with his eyes as flames of fire. His feet were like vnto fixe brasse, burning in a fornace, and his voice as the sound of many waters. His face shone as bright as the Sunne in his strength. Whereby we may gather, that God is a spirit, not able to be seene of dust and ashes, vntill the same be better purified or purged from worldly concupiscence (for flesh and blood cannot enter into heauen) and vntill our soules become refined and regenerated, not with Purgatory flames, but with the spirit of God the fiery Comforter. This is the reason, that the Elect of God doe stoutly maintaine, that his *Diuine Majesty* being a spirit cannot rightly be worshipped but in spirite and minde, which in truth fals out most rightly, when the spirit through faith becomes eminent, and when the body through fasting lieth vanquished.

Apoc. I.

LINEAMENT VII.

- 1 The description of some of the good spirits, which attend on their Creator in heauen.
- 2 Their Offices.
- 3 Names.
- 4 Greatnesse.



Leauing aside *Dionysius Areopagites* nine orders of Heauenly Hierarchies, which he termes *τῆς τριῆς δυνάμεως*, as an ouer-curious work for our weake capacities, I will relate the differences of such good Spirits, as wee finde registred in the word of God, to the entent that the spirit of Detraction may tremble the more, when he hears their energie and efficacy expressed, their energie and efficacie which they possesse by the

Dan. 12.

Apoc. 12.

Rom. 1.

2
Esay 14.

Esay. 6.

sight and light of the heavenly Sunne. *Michael* the Archangell is the great Prince which stands for the Lords people. And, as *St. Iohn* recordeth in his Diuine mysteries, there was a battell in Heauen: *Michael* and his Angels fought against the *Dragon*, and his Angels, whom they ouercame by the blood of the Lambe, that is, by *Christs* innocency. This *Michael* (as many suppose) is no other then our Sauour *Christ*. For euen as by the *Dragon*, the Arch-spirit of sinne is parable-wise included: so by this *Michael*, the Archangel of saluation might very well be figured. By *Michaels* Angels I vnderstand his glorious spirit, his Oracles comprehended in the Scripture, the intercessions of Saints for our conuerfions, zealous bookes published by many good men for our edification in *Christ*, besides our faithfull hearts prepared to heauen by deuout prayers, and necessary mortifications of our lustfull bodies. By the *Dragon*, the Serpent, or Deuill I expound the contempt of the Holy Ghost, the deprauing of his precious gifts, the spirit of Detraction, the spirit of enuie, the spirit of vncleanenesse, and other sinful spirits repugnant to the pure spirit of God. For (as *S. Paul* confirms the selfe same) because they regarded not God, therefore God deliuered them up into a reprobate minde, to doe those things which are not conuenient, being full of all vnrigh-
teousnesse, fornication, coueteousnesse, malitiousnesse, full of enuie, &c.

In some places Angels are termed the starres of God: for euen as starres doe shew the light of Heauen vnto vs, shining onely to our outward sight; so Angels signifie to the inward man, the heavenly light of the sun-shine of grace.

Where mention is made of the *Seraphims*, we may coniecture, that for our weakenesse in nature and easie instru-
ction, they appeared with wings to the Prophet, crying one to another, *Holy, Holy, Holy, the Lord of Hostes; The whole world is full of his glory*; as a prefiguratiue reuelati-
tion

tion, that the word of God, the Gospel of Christ should flie ouer all the world, and fill the same with his glorious power. In like manner, their description with wings portends their celerity, and swift readinesse to succour vs in extremity. Another Prophet layeth downe the forme of the Cherubins in this manner; *Euery one of them had foure faces, and euery one foure wings, and the likenesse of a mans hand was vnder their wings.* Vnder which vision we may containe the similitude of the foure Euangelists, with Christs hand, or with his holy Spirit transported into the foure quarters of the world, into the East, West, North, and South, according vnto the foure ages of the world, vnder Adam, Noah, Moses, and Christ, which is the last, and renueth vs to cuerlasting life.

Eze. 10.

Ireneus l. 3. c. 11

3

Among others of Gods spirituall ministers, which his Maiesty sent to mankinde, one is named Gabriel, an Angel that appeared first to Daniel, when he prayed to haue that performed of God, which he had promised touching the returne of the people from their captiuitie in Babilon. While he was speaking and praying, euen the man Gabriel, whom he had seene before in a vision came flying and touched him: The said Gabriel came afterwards to Zacharias the Priest, to shew him the Natiuitie of S. Iohn Baptist, and was also sent to Mary the mother of Christ.

Dan. 9.

An Angel called Vriel reprobued Esdras, because he seemed to enter into the profound iudgements of God. And there Ieremiel an Archangell confirms the wordes of Vriel.

2. Esd. 4.

Raphael one of the seuen holy Angels, which goe forth before the Lord, tooke the shape of a man, and fellowlike, conuersed with yong Tobias, vntill he brought him home safely from his great iourney; bound Asmodeus the lustfull spirit, and restored to olde Tobith his sight.

Tob. lib.

Now it remaines, that I shew what Angels be: Angels are ministring spirits sent forth to minister for their sakes which

4
Hebr. 1.

Mat. 26.

Apoc. 4.

which shall be heires of salvation. The Holy Ghost in the Scripture expresseth their outward formes, particular names, and numbers in plaine termes, to make their Embassages and messages of greater reckoning to our terrestriall senses and simple vnderstanding. Their mansions be diuers, as our Saviour testified: *My Fathers house hath many Mansions.* Their multitudes infinite: *Think'st thou* (said Christ to his Disciple, which smote the High Priests servant) *that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels?* These be they, whose loude voyces that profound Diuine heard, saying, *Praise, honour, glory, and power be vnto him that sitteth vpon the Throne, and to the Lambe for euermore.* These be they, whom our Saviour Christ prophesied to send against the day of Iudgement, to gather together his Elect from the foure windes, and from the one end of the Heauen to the other. These likewise be those diuine Ministers, which at the end of the world shall goe forth, and seuer the bad from among the iust, and shall cast them into a Fornace of fire, where there shall be wayling and gnashing of teeth. In the holy Scriptures we reade, that holy men, such as Aaron, the Prophets, and Priests were called Gods or Angels, because they resembled them in proprieties and perfections: for euen as it is the office of Angels to praise God in purity of minde and sanctification; so likewise it is the duty of Ministers to preach and teach the word of God without hypocrisie, negligence, or worldly craft.



THE
SECOND CIRCLE
OF THE SPIRIT OF
DETRACTION, CONIVRED
AND CONVICTED.

LINEAMENT I.

- 1 The true application of the abovesaid Coniurations:
- 2 That the names of other good spirits be manifold and diuersly taken in the holy Scripture.
- 3 After what manner Sinne, the messenger of Sathan sings vs.
- 4 By what meanes we may repelk the sings of Sathan.
- 5 That it is hard to iudge of our spirituall sings, and from whence they come.



He meditation of these mysteries (I hope) will shake the power of our spiritual Tempters, and shape our humane wils after the refined mould of the *Inward man*: so that we prostrate our selues before our Heauenly Lord, humbly prying into our owne vnworthines, and putting off our vncleane shoes before wee touch his holy Mount;

ing off our vncleane shoes before wee touch his holy Mount;

Tertul. in libr. de
Resur. Carnis.

Mouunt; so that we employ our knowledge, *in testimonium veri, non in adiutorium falsi*, for the glory of God, and not for the support of sinne: so that also we apply our contemplation of his *Saints*, for admiration and not for adoration, applauding their happy estates, with the acknowledgement of our owne unhappinesse. For who can thrust *Peter* into Gods Throne, were he ne're so glorious a *Saint*, without apparant Treason? Downe then yee *Detracting* soules, into your earthly caues. Without the mediation of *Christ*, God is a consuming flame; wherefore approach not neere this *Flame*, lest ye be consumed. Diue rather into your owne weakenesse, and thinke on nothing so often, then on *Christ* lying in a vile manger, or on *Christ* crowned with a crowne of thornes, or on his guiltlesse body nayled to the crosse of infamy; and no doubt but the effects of Grace will follow.

Where other good *Spirits* are mentioned in the word of God, and how one rested vpon many, and many vpon one, I am not of the minde that they were reall, corporal, and palpable spirits, but rather Diuine gifts or supernaturall vertues, conferred vpon the soules of the *Elect* by the Lord for his glory. God tooke off the *spirit* that was vpon *Moses*, and put it vpon the *seventy Elders*; and when the *spirit* rested vpon them, they prophesied. In sundry places of the Scripture we reade, that the *spirit* of the Lord possessed many, where they became notable eyther for prophesies, valour, or other rare properties: which Spirits must not be ballanced by proportionable quantity, but spiritually construed by operation and quality. Which exposition I haue laid downe (as I haue some of the premisses) of set purpose that the Reader may not be mistaken in conceiuing the *spirit of Detraction*, and other sinfull Spirits to possesse mankind really. The *holy Ghost* fell at one time vpon many of the *Apostles* and others; which is as much to say, that the pretious Gifts of the *holy Ghost*, of prophesie, of diuersities of tongues, of faith,

faith, patience, and other vertues inspired these seruants of God, whom his Wisedome selected and sealed to that degree of sanctification, as the potters vessels, for such honourable seruices.

Contrariorum eadem est ratio. By the knowledge of Goodnesse, let vs gather the knowledge of the opposite, how the Diuell by his spirituall *Nuncios* of Sinne, as by *Detraction*, malice, and such others, possesseth the negligent sonnes of *Adam*, not with reall formes, but with spirituall suggestions and spiritual operations. God turnes away the influence of his countenance from his degenerate children; then *Sathan* embraceth that aduantage of opportunity, and with his pestilent breath bloweth into the principall parts of mans body and soule. He impoisoneth the humours of melancholy, choler, and gail, enuenumeth the lodge of imagination: then the possessed is franticke or lunaticke. The bloud and secde he tickleth and tainteth with honied lechery, and hateful luxury: then the patient becomes passionate in his body, prodigall of his bloud and secde, and proude of his supposed power. For how can it otherwise be, when the body is tempted to receiue into it superabundance of iuyce, of immoderate meates and drinke? Must not consequently euery naturall body vent out what is superfluously gathered within it?

But, O thou great *Gouernour* of the world, whose will is vnsearchable! no mortall man can mortifie his longing conceits, his lustfull concupiscence, without the mortification of his body by fasting, neither can he mortifie his body by fasting, without powring out many piteous petitions before the seate of thy mercy. Nor yet can man (O sinfull man) powre out his petitions intentiuely before thee, except it were giuen him from aboue, and except he were in his conscience compelled by the operation of thy *spirit*, to craue daily for perseuerance in his prayers and petitions.

5

Psal.
Jerem.

To finish the abovesaid point of *Sathans* stinging, whether these plaguy temptations be verily, or figuratiuely, the *Diuels* spirituall power, or the wrath of God inclosed in vials, as is allegorically specified in the *Apocalyps*, it is hard for man to iudge; for both might well be inflicted on vs, seeing *the vngodly is a sword of his*, and *Nabuchadonozor* is termed *his seruant*, or executioner to reuenge his iust conceiued anger against the *Israelites*. *The winde blowes*, and with his furious force ouerturnes a Forrest of wood, and ouerthrowes whatsoeuer it meetes; yet no man knowes whence it comes, or whither it goes. Euen so it fares with these turbulent spirits: well may we ayme at their mediate manner of infections; but it is a very difficult matter to discourse iudicially of their immediate stinging. Sure we are, that none escape without them.

LINEAMENT. II.

- 1 The originall roote of Detractions and other pollutions; and whether the spirit of Detraction and other sinfull spirits, which possesse mankind, be reall spirits or stings of the Diuell?
- 2 The fight betwixt the knowledge of Good, and the knowledge of Euil.
- 3 That the Good gets the victory ouer the Euill.
- 4 That the Diuell cannot harme a man really.

I



In the beginning God made all creatures good and perfect, though afterwards through presumption, arrogancy, and Detraction they became sinfull. His omnipotent Maiesty being righteous, and dwelling among them, in seeing and hearing vexed his righteous soule with their vnlawfull deedes; and at length finding no stedfastnes in his seruants, and laying folly in his Angels, most iustly condemned them, & threw them down into hell, where he hath reserved them in euerlasting chaines, under darknes, vnto the iudgement of the great day: Where,

in

2. Pet. 2.

Iob 4.

2. Pet. 2.

Iud. 6.

in stead of eternall glory, they liue tortured with eternall infamy, in stead of happy light they see nothing but horrid night, in stead of holy knowledge they feelee nothing but hellish ignorance, in stead of perpetuall ioyes perpetuall paines. How greatly then are our superstitious worldlings bewitched, that authorize Diuels in multitudes, and with corporall shapes, that is, with bodies subiect to handling, hauing of necessity longitude, latitude, & profundity, otherwise called thicknes, presently to appear at the lure of mortall men, and to command the heauenly powers for satisfaction of their phantasies? Let it suffice, that we belecue the *Holy Ghost* hath omitted nothing pertinent to our saluation; let it suffice, that we arme our soules with the spirituall Corcelets of faith and charity, against the most terrible encounters of Diuellish finnes, propagated vnto the children of *Adam*, from the *Arch-spirit* of sinne. *Vt mures in muris, sic satellites Sathana in cordibus nostris delitefcunt*: as Mice in walles, so lurke the messengers of *Sathan* in our hearts. Let it suffice our curiosity, that sinne is a roaring Lyon, a spirituall *Diuel*, and that a reprobate minde fraught with vile affections, like canckred poyson, killes both body and soule. *There is a seede of man, which is an honourable seede: the honourable seede are they that feare the Lord. There is a seede of man which is without honour: the seede without honour are they that transgresse the commandements of the Lord.* This latter seede is the *Deuils* sting, spirituall temptation, spirituall *Detraction* springing of melancholy and corruption of humours, which can neuer possesse vs, while we obserue that golden rule: *Watch and pray*, that is, *praying alwayes in all supplication, and watching for the same purpose with all instance for all Saints.*

Eccles. 10.

Ephes. 6.

2

The chiefeft Diuell on earth, Vice-roy to the chiefe *Serpent* of hel, is the knowledge of *Euil*, euen as the chiefeft *God* on earth Vice-roy to the *Arch-spirit* of heauen is the knowledge of goodnesse; both which *Good and Euill* we

Rom. 7.

know euer since the eating of the forbidden fruite, which man had not lusted, except God had commanded the contrary. *Deteriora sequor: Sinne took occasion by the commandment, and deceived vs.* So that we left the tree of life, and tooke the worst. *The knowledge of euill* is sinne, or worldly craft. *The knowledge of the good* is the seruice of God or innocency. As soone as *Adam* had eaten the Apple in the garden of triall, his eyes were opened, and he knew the differences both of *the Good and Euill*, yea, he was made partaker of Evils and miseries, as well of equity, happinesse, and innocency. O what a Diuine mysterie is this! Mans body and soule stands almost in suspence, in an equall ballance betwixt God and the Serpent, betwixt innocency and sinne. Or more mystically to compare our states; we stand in this world like our Sauiour *Christ*, cruelly crucified betwixt two theeues, the one penitent, the other desperate; the one acknowledging his *Deity*, the other blasphemously detracting from his innocent life. Euen so doe we wade betwixt Good and Euill, betwixt the spirit and the flesh, betwixt peace and warre, betwixt heauen and hell, betwixt life and death, betwixt vertue and vice (*Xenophons* pathes for *Hercules* in his youth) betwixt light and darkenesse, betwixt truth and falshood, betwixt loue and hatred, betwixt ioy and sorrow, betwixt eternity and time. Gods spirit of Goodnesse seekes to winne vs by infusing into our intellectual senses, faith, loue, truth, and other vnder-spirits of his. Our Ghostly tempter, wicked *sinne*, the old *Serpents* sting inwardly prickes our soules to know euill as well as good (for *malum cognitum facilius euitatur*, euil being knowne is the more easily auoyded) to permit wantonnesse, licentiousnesse, *Detraction*, and other petty petulant spirits of *sinne* vnto our children in their tender age, that they may leaue them of the sooner in their riper yeares, according to the prouerbe, *A wilde colt will proue a good horse, a rude youth a good man, and a young Diuell*

an

an old Saint. God labours to mortifie the body, that the soule may see his *Godhead*. The Diuell by *sinne* his earthly substitute, deceitfully aduiseeth to pamper the body with dainty delicacies, that the soule being stupefied may behold nothing but perpetuall darkenesse. God pronounceth *rigorousnesse vnto them which fall, but towards thee kindnesse, if thou continue in kindnesse.* The Diuell whispereth into thy heedlesse heart, *Si saluaberis, saluaberis*. If thou shalt be saued, thou shalt be saued. If thou be reserued among the remnant of *Baals seven thousand*, according to the election of Grace, what needest thou make this world thy hell, thy body thy crosse, thy contentment thy discontentment? If thou be not predestinated vnto saluation, wilt thou enioy a double heli? Therefore while thou hast time, cheerish vp thy bridy with all kindes of sports and pleasures. Laugh and bufat:

Iam, veniet tacito curua senectus pede.

Anon olde age with stealing pace will come.

Ah poore soule, how art thou entangled, being created after the image of God, composed for his Spouse, endowred with his *spirit*, redeemed with his blood, accompanied with his Angels, capable of happinesse, and partaker of reason, as a learned Spaniard in imitation of *Farther Bernard*, broke out into admiration: *O Alma hecha a la imagen de Dios, compuesta como para esposa, dotada con su espiritu, redimida con su sangre, acompañada con sus Angeles, capaz de bienaventuranza, participante de razon.* Why dost thou follow thine enemy, and forsake thy *Maker*, O heavenly soule? Why dost thou offer vnto the Diuell the fairest, and the fattest of thy flocke, and leauest vnto God a leane and a lame sacrifice? Wilt thou draw vnto the Diuell thy sweetest dringes, and vnto God thy fowrest dregges? O careless creature! Say not, God hath caused thee to erre. for he hath no need of the sinful man. He made thee from the beginning, and left thee in the hand of thy counsell, and gaue thee his commandements and pre-

Rom. II.

3

Sanctiago sobre Euang.

Ecclus. 25.

cepts. He hath set water and fire before thee. stretch out thy hand vnto which thou wilt. Before thee was life and death, good and euill. What liked thee, was giuen. Which excellent doctrine another confirmed: Thus saith the Lord, Behold I set before you the way of life, and the way of death. Say not thou, I am besieged with Diuels, with reall spirits out of hell.

4

Titianus in Oratione aduersus gent.

For in thy center, O intellectual soule, is imprinted the very character of Gods owne essence and three persons in *Trinity*; insomuch, that thou resemblest the Diuine *Hypostasis*, and indiuisible vnity, and also possessest immortality from the *Father*, vnderstanding from the *Sonne*, and sanctification from the *Holy Ghost*. All which concurring in one identified essentiall vnion, make thee a perfect soule, without blemish. Let not thy fall from that blessed state discomfort thee. The blood of *Christ* (if the fault be not thine owne) doth (like a lauer) purifie thy sins, though they become as red as scarlet. These *theenes of the Deity* *αὐτῆς θεότητος*, as a very ancient Father terms them, can neuer harme thee really, howsoeuer their *spirit of Detraction*, as false spectacles to multiply thy feares, layes downe that humourous tradition before thy simple sight. Seest not thou, how those *sprits*, which dallied with the *holy water*, dare not once come neere our reformed Church? As there be degrees of sinnes, so in my iudgement these deluding *sprits* neuer appeare but to the grossest sinner. Where a man hath but one honest man in his house, there that house prospereth better then if that one were absent; for that hee terrifieth the rest from couenages and conspiracies; so where one Godly man dwelleth, there the Diuell dares not draw neere.

LINEAMENT III.

1 That all wicked Spirits ordinary and extraordinary doe issue from the same head.

2 That they cannot harme a man really, without his owne naturall or wanton motion.

3 Their varieties proued out of the Scripture, where Saules lunacie is censured.

4 That the Spirit of Detraction attendeth on all the said spirits.



VEN as good spirits or vertuous motions issue from the *Godhead*, as from the cleere fountaine of goodnesse; so wicked spirits and vnbridled affections, fetch their pedegree from the deceitfull *Serpent*, w^{ch} allured *Eue* to infringe the *Lords*

commandement. For his malicious spirit repining, that man, a new made creature, found more fauour then himselfe (belike long afore an out-cast from *Gods* presence) turned about the weaker vessell, the simple *woman*, and makes her an instrument for all their ouerthrowes together. They were all of them accursed, *mankind* destinated to death, the *Serpent* to darkenesse. Since which time, continuall calamities and phantasticall spirits, the blacke guard of *sinne* pursue mankinde, till death gets the vpper hand, and looseth the soule out of her prison of flesh and blood. I say, vntill death, as *Gods* Sergeant, doe attach our bodies vpon debt due vnto nature, and our soules vpon sinnes committed against the Authour of nature. These sinfull spirits like baites of sweet poison, or sugred gals, possesse olde *Adams* progeny, according to the variable and voluble dispositions of the patient. These, not vnlike to Mice, Lice, lawlesse Lawiers, or noysome vermine, by *Sathans* spirituall suggestion doe endeavour to infest, molest, and sift vs as wheate. They had their beginning at the fall of the Diuell and his Angels, who are thoroughly possessed with all the said qualities, working diuersly

1. Cor. 12.

diuerſly by the meanes of the ſame ſpirit. *The ſpirit of Detraction*, the ſpirit of Enuy, the ſpirit of Pride, and ſuch like vicious ſpirits, proceed from one roote, from one *Serpent*, that olde Impoſtor. I am ſetled in this opinion by the *Apoſtle*, who proued the identity of the *Holy Spirit* by the like reaſon. *The body is one, and hath many members.* And againe, *There are diuerſities of gifts, but the ſame ſpirit. To one is giuen by the ſpirit, the word of wiſedome, to another the word of knowledge by the ſame ſpirit. To another the operations of great workes, to another prophesie, to another the diſcerning of ſpirits, to another the diuerſities of tongues.* All theſe things worketh the ſame ſpirit, diſtributing to euery man, as it pleaſeth him. From one Tree came many branches of euill: by the inticement of one *Serpent* came all theſe ſpirits of errours, which (like venomous ſlings) incite vs to vngodly actes. And yet for all this, I denie not, but there are malicious ſpirits as well as *miniſtring ſpirits*, Diuels as well as Angels, the one attending on *Lucifer* the Prince of Diuels, the other on *Michael* the Lords chiefe *Angell*, both inuiſibly attempting to work vpon the Will of man vehemently, or by leiſure, as God commands them, either for the knowledg of Goodneſſe, or for the knowledge of Euill.

2
Neyther will I here omit to interpoſe another opinion of mine, concerning the *Diuels* force, which is, that God the reuenger of iniquity, commands the Diuell, as his executioner, to purſue the reprobate ſometimes by immediate cauſes, and ſometimes by mediate and ſecond cauſes; by immediate, when the faculties of the ſoule are by his ſpiritual ſpurs extraordinarily poſſeſſed with frenzie, fury, and ſuch like; by mediate cauſes, when the instruments of the body are by his ſpiritual enticements tempted to receiue into them more then ſuffice nature; ſo that the veines overflow with blood, the gall with choler a-duſt, and the liuer with luſt. But in any iudgement, with the former extraordinary or miraculous cauſes the Diuell cannot

cannot harme a Christian mans body really, (howsoever I thinke of the soules immediate obsession) or harme the least part of his body. Surely I beleue, that God reserues that palpable reall power, as a prerogatiue to himselfe, to his owne *Angels*, and to his second causes in this world; to himselfe, as when *Pharaoh* and his *Egyptians* were miraculously plagued with *Lice*, and other annoyances by the finger of God or when he caused his *Angel* for *Dauids* fault to smite the *Israelites* with pestilence. But thou wilt aske me, how can a Christian bee frantick by the *Diuels* meanes, and yet not really hurt by him? By him, by the *Diuels* immediate reall force? Nay, principally by themselues, and by their owne filthy bodies, which suffered themselues at first, to be gluttonously carried by their owne appetites, and by the *Diuels* spirituall suggestion. If they had eaten lesse, and drunke lesse, such corruption of humours could neuer taint them, neither could consequently frenzie possesse them. And also if they had in time sought for grace by daily prayers (fasting being a coadiutor vnto them) God would haue hearkened vnto them, and healed their indispositions. But on the contrary it pleased his *Maiesty* to harden some, to lead them into temptation because they might acknowledge his iustice and omnipotency, and also serue for monuments to terrifie the waivering minded.

To returne vnto my former matter, as all wicked spirits and vicious putrifications sprung in mortall men, by meanes of the said *Arch-spirit* of sinne, so like wise by him they worke many and sundry operations. *Moyse*s made mention of the spirit of *lealousie*. *Esay* of the spirit of *Error*. The Lord permitted a lying spirit to goe out, and be in the mouth of all *Ahabs* Prophets, to entice him into the battell against the *Sirians*. Another Prophet relatech of the spirit of *fornication*. And as *S. Paul* records: God gaue them the spirit of *slumber*. The spirit of God departed from *Saul*, and an euill spirit was sent from God, to

3

Num. 5.

Esay. 19.

2. Reg. 10.

Hosea 4.

Rom. 10.

vexe him. Therefore his seruants aduised him to seeke a cunning player vpon the Harpe, whereby he might be refreshed and eased. What sense more naturall to our capacities can we gather by *this euill spirit*, and the easie cure thereof, then that it was eyther a kinde of *Lunacy* vsuall in that hote countrey, a fit of *melancholy*, or a falling sicknesse? For the cure whereof, his seruants (by whom I vnderstand his *Physitians*) hauing experimented belike, that none other medicine then musicke could auail him, or perhaps not hauing such insight in Physicke as we haue, wished him onely to comfort his heart with ioyes, and (as we vulgarly speake) *to keepe Doctor Merri-man company*. To this opinion of mine I adioyne another reason (whereof we must not descant ouer-curiously) that *God* predestinated purposely this extraordinary accident vpon *Saul* for the aduancement of *Dauid*, who vpon this occasion happily composed many of his Psalmes, and confirmed the vertues of his spirit, and also by this accessse into the *Kings* Palace, he gained vnto him the mindes of his chiefe Captaines and Officers; besides he got by this familiar frequency in the Court his education, and experience in matters of ciuill policy, which otherwise he could hardly in humane probability obtaine, by reason that hee was brought vp but simply among Shepheards. This I write not of any blasphemous purpose to restrain the *Lords* miraculous power, but that we may obserue his prouidence in vouchsafing to worke by ordinary and naturall meanes. But admit, that the littell sense be admitted; what absurdity can ensue thereof? For the Diuell in his fall hauing wholly lost the musickall consent, and melodious concord which was infused in his soule at his creation, could hardly digest *Dauids* Hymmes, and Harpe, the same being quite disagreeable to his discording and disproportioned nature, I say such Diuine musicke reduced the extrauagant thoughts of *Sauls* soule to such an excellent harmony and quiet tune,

tune, that the Diuell durst not abide that sweete tempered sound.

Ouer all the abouesaid wicked spirits, *the spirit of Detraction* awaiteth. Doth the Lord send his terrible thunder, his glorious lightnings, as warlike alarms to rouse vs vp from our sleepey sinnes? Behold *the spirit of Detraction* at hand, and attributes those strange signes to the Prince of this world, his Lord and Master the *Diuell God* (quoth he) is the Author of goodnesse, quiet, and neuer intermedles with thunder-claps, stormes, or tempests.

*Non illi imperium pelagi sceptrumq; tridentis,
Sed mihi sort: datum.*

That great command with triple forked mace,
By lot to me, and not to him be'ell.

As *Nepinne* spake of himselfe to *Aolus*. Such Hereticall paradoxes as these he intpires mens braines withall, and rammes them, as with a strong beetle, into their shallow hearts. Liues a man in loue and charity with his neighbour? Again, *the same spirit of Detraction* appeares, sowes idle tales of disgrace, whereby they may goe together by the eares, and empty their virulent galles with most violent reuenge, the one against the other. Art thou cholericke? Beware of *Saules spirit of lunacie*? Art thou merrily disposed at games and sports? Thou shalt be sure of *Sathans* spiritual sting, and be thoroughly possessed both with *the spirit of blasphemy and Detraction*, although thou perceiuest them not visibly with mortall eyes. To be brieft, he will neuer be spiritually wanting to any man. To a man in prosperity he sends his *spirit of pride*, to a sinner *despaire*, to married folkes *the spirit of jealousy*, to children *the spirit of disobedience*, to Courtiers the gluing pompes of *vanity*, to Preachers *the spirit of false prophesie*, to the subiect *the spirit of rebellion*, to friends *the spirit of inconstancy*, to seruants *the spirit of ingratitude*, to that there be few men in the world, but their wils are possessed with some *spirit* or other. I passe ouer

4

Virg. l. i. Æneid.

many other spirits, which beare dominion among vs, as *the spirit of lechery, the spirit of drunkenesse, the spirit of gluttony, and the damnable spirit of auarice.* All which as rotten branches, I know to be descended and deriued from one tree *the tree of the knowledge of good and euill,* by the subtile temptations of the sneaking Snake of sinne, *the Angell of Perdition.*

LINEAMENT LIII.

- 1 *Why God giues vs ouer to be tempted by Sathan.*
- 2 *After what manner the Diuell vseth now a-dayes to ensnare vs.*
- 3 *The Diuels policy for the circumuenting of soules.*



AMong vs in this reformed Realme, the Diuell dares not appeare in outward formes of illusion (like the man in the Moone) by reason that the Sun-shine of Gods word is too strong for his faithlesse spirit; yet notwithstanding, because we might cal to memory our fraile natures, together with our soules stupidity, ouerwhelmed with grosse humours, ouer-mastered with perturbations, winking and looking through carnall windowes, and spectacles of errour: and because we might implore our Creators assistance according to our bounden dueties, God permits *Sathan* in respect of olde *Adams* transgression, spiritually to interfuse necessary prickles into our fleshly thoughts, yea, and to interrupt vs in our most zealous offices. Which moued a reuerend Elder of the Church to complaine after this manner: *In my prayers I repeate oftentimes what I gaine, and oftentimes I am distracted with some filthy imagination, to doe those things which I blush to speake.* But, me thinkes, here I heare one of his Disciples disputing, that God seeing he is the Author and Imparter of Goodnesse, will not suffer any of his adopted children to be enchanted and

and entrapped by *Sathan*. For the solution of this presumptuous scruple; (which I take to be but a knot in a rush) I constantly aucter, that *God* is all Goodnesse, and as he is most good and mercifull, so is he most iust. His vnspotted *Majesty* could doe no lesse then inflict punishment vpon his new creature (albeit with anguish of spirit, like a pitifull earthly Iudge that pronounceth iudgment with teares against malefactors.) he could doe no lesse because of his future glory, and because of his former commandment to *Adam*, then giue verdict of death against them; which aduisedly being referred to their owne counsell, *they being* at that time ἐλευθεροί & ἀντελευθεροί, free, and at their owne liberty, preferred death before life. God did well therefore to trie mans faith betimes, before he grace him with further fauours. The *Procurer* he more seuerely punished. And because the *Diuels* familiarity with the *woman* occasioned mans fall; for this cause did *God* set perpetuall enmity and hatred, euer since the beginning til the worlds end, betwixt the *womans* seede and the *Diuell*: yet with a limitation, that the *Diuell* should continue his illusions towards vs, that he should exhale his poysonfull puissance against the reprobate, and with might and maine pursue all excommunicated rebels. Thus the *Diuell* according to *Gods* curse rageth against vs, and, as it were famished with hunger of our Damnation, like a roaring Lyon, he lieth in wait to deuoure vs. But as long as we endeavour to serue *God* in loue and humility, he can but bruise our earthly heeles, and sting vs with necessary temptations for the soules edifying. Our Saviour *Christ* treads downe his malicious head and hellish force, so that we shall at last preuaile and triumph in the celestially Paradise, which is a thousand times more glorious then that *Hortus conclusus*, the Garden empaled, the Paradise of prooffe, where wee were content to bee bewitched in hope of worldly wisdome.

Theophilus Antiochen. lib. 2. ad Antolycum.

2
Apoc. 11.

Since Printing sprang vp (which perhaps is a worldly instrument of the fiery spirit of life ; that after three dayes and a halfe came from God , and entred into the Lords two Martyrs, the olde Testament and the new , I meane into their Preachers , whose bodies were laid in the streets of spirituall Sodome, and Egypt , and yet not quite buried nor abolished) and since we had the vse of books, wherein mans manifold knowledge of good and euill is apparantly decyphered , and the Diuels deceitfull trickes discouered to persons of all condition : now , as a subtile States-man, he works another courle to bring our soules in thrall; by stratagems, by politicke practises vnder hand he inspires indulgent parents to make their children free in their nonage , before they be poudred with heauenly prudence, that the Prouerbe might be verified of them ; Soone ripe, soone rotten.

Persius in Satyr.
4.

*Scilicet ingenium & rerum prudentia velox
ante pilos venit.*

Too soone before their beards bud forth,
They come to be States-men of worth.

3

Having thus obtained the Parents consent , he turnes about his free-made youths, and traines them (as *Sertorius* the children of the *Portingalles*) after his own mould to detract, to lash out fearful othes at euey other word, to reade baudy ballads; books of his own Apostles, euen of *Aretine*, of *Machiauell*, of *Rabelais* , and of our English cast-aways; and afterwards he confirms them with spirituall suggestions in all abominations to the losse of their soules and bodies. The best of vs sometimes hee possesseth, with *Chymerizing* ploddings, like ayrie castles, and nibbles (as a Mouse) on our malignant hearts , *tantum mus Ponticus* , as *Tertullian* termes *Martian*. And although we haue both *Moyse*, the *Prophets*. & *firmitatem sermonem Propheticum* yet he ruffles among the robes, & *inaudita fundit Oracula*, as my *L. of Northampton* said of the *Diuels powder-plot*. To continue my subiect , seeing I haue

haue aduentured in some places of these *Circles* to borrow *Cæsars* inimitable *Muse* to grace this worthless worke of mine, I end also (*Heroycall Lord*) your iudicious spirit for a season to your deeply deuoted Suppliant in his greatest neede. Lo, how my poore *Muse* pants, eclipsed with your heavenly interposition; and bids me, as a daily Orator to the Rayes of your Nobility, betimes to betake my selfe vnto *Epicharmus* his ancient Oracle :

The Earle of
Northampton.

οὐκ ἐν τῇ φύσιν
Ἀγὰρ οὐ παρὰ μὴ λέν οἰκεῖν προσόν
ἔκτισε καὶ ἀρβύλους εἰς ταμνύματα.

That is,

To whom Dame nature doth deny
To giue her gifts abundantly,
They out of hand to Anncestry,
And to their noble Kinne do fly.

In the beginning of the Christian Church the very name of Christ was sufficient to make *Sathan* packe, and to quite the possiſsion of tormented men, but he learned a more cunning trick of late vnder the banner of Christ to fight against the Lieutenant of his Imperiall Maesty. In one point I find no change, th at is, in labouring and working by all meanes to draw men from their trust in Gods directions to a tickle kind of confidence in themselves, and in their owne weake knowledge of Good and Euill, which our first parents so greedily preferred, *non ex necessitate & fato, sed ex libero eligenti-um proposito*, not by necessity nor by destiny, but by their owne freedome of choise, as an auncient Father writes.

The Earle of
Northampton.

LINE A-

LINEAMENT V.

- 1 *Mans fall from the state of innocency is censured.*
- 2 *Curiosity curbed for intermedling with Gods secrets.*
- 3 *The first reason why man was not left altogether perfect and incapable of sinne.*
- 4 *The latter reason.*

I
Tertullian, in lib
de Animâ.



Wherehence it comes to passe, that in wicked men there shines some goodnesse, and in Good men is found some wickednesse. *In pessimis inuenitur aliquid boni, & in optimis aliquid pessimi.* In the beginning God made vs all good, he made vs honest, simple, and pure, but through our ouer-scrupulous search after his secrets, through an ouer-curious ostentation of our owne worth, and of our owne righteousness, through our ingratefull negligence towards our heavenly Father, and also through our sliding and slippery carnall condition, which could not be like the *Creator* in glory, we followed our enemies counsell, who likewise was created innocent, and an *Angell* of glory, though afterwards he became a *Detracting Diuell*; so that God made him not a *Diuell*, but an *Angell*. No more made he vs sinfull but simple. His al-seeing Maiesty foreknew these tragicke euent; and yet for his honour, for the behoofe of elected soules, and for the replenishing of his Kingdome hee formed both *Angels* and men by *Grace* and *nature*, and endowed them with *free will* and *election* for his greater glory. How should the good be knowne, if there were no euill? What needes a *Monarch* prescribe lawes and commandements to his subiects, were it not for the auoyding of vice? By the fall of the wicked the Good take exemplary feares. The fall of the *Diuell* and his associates caused the rest, that remained incorrupt to looke more narrowly to their wayes, euen as the punishments of some Traytors make others true, who otherwise might haue erred in the like degree: yea, Good men

are

are confirmed in goodnesse by obseruation of the contrary, which is, *euil*. No maruell then, that *God* in his omniscience created man, whom he knew would afterwards rebell: for (as I said before) euery creature is corroborated in vertue, by noting the effects of the contrary, which is vice. Whereby we may gather, that no wicked thing was immediately created by *God*, and that we happened vpon wickednesse by the fragility and weakenesse of our natures; which is also signified by that auncient Father: *ἐν δὲ τῷ παύλῳ ὁ ποτὶ θεοῦ πεποινηται, τὴν πονηρίαν ἡμεῖς ἀνεστέλλομεν.*

Tatian^o in l. ad-
uersus gentes.

2

For all this curious braines will not leaue off plodding and praizing of profound problemes. Why (say they) did *God* fashion man of such a brittle State? Wherefore made he not all men of the same manners and condition? Why did he create man so imperfect of such a tender ticklish forme? O foolish fondlings, who are ye that presume to dispute with *God*? Was it not enough for your soules to be shapd after his *Divinity*, both in *unity* and in *Trinity*, with absolute and electiue power to flie from the wrath to come? I tell you, there was no reason, that petulant children should possesse all their Fathers goods. Which of you I pray, will disrobe himselfe of his temporall glory, or diuide it with your inferiours? Worldly Potentates can endure no corriuals, nor by their good wils any equals. And should *God* share with his creatures his most soueraigne perfection, which they could aswell moderate, as *Phaeton the chariot of the Sunne*? But to yeeld some satisfaction to your curiosities, I beleue that *God* framed man after this manner for two respects:

First, because that the creature might differ from his *Creator*, who alone is perfect. The soule therefore must content her selfe with that vocation, which *God* hath limited vnto her. Seeing that she knows her owne weaknesse, she must not presume on her imperfect strength; seeing that she hath experience of errors, she must

3

Tertul. in. l. de
Animâ.

Cant: 1.

wholy with feare and trembling relie on the mercy of God, who like a tender mother, attendeth on his crazed creature, and like a milde Phisician, out of her relapse worketh an *Antidote* to preferue her from falling. She may be shadowed because she is not God, but she can neuer be extinguished, because she came from God. *Potest obumbrari, quia non est Deus, extingui non potest quia est à Deo.* Well may we stumble, but through the Grace of God we rise vp quickly. We may be as blacke as jet, but as true as Steele. We may be blacke, *but yet comely, as the Tents of Cedar, and as the curtaines of Solomon.* Though we be rebellious by nature, yet we may be regenerate by faith. Though we be excommunicated, we may be absolved by the mediation of our Sauour *Christ*, and obtaine againe our former simplicitie and state of freewill, which in that first golden age, and time of famous memory we most wilfully lost. Though we be but babes, we may grow vp to be perfect men in strength and vnderstanding, and so at last to a greater measure of sanctification. Though we enioy not perfection, we reioyce in our redemption. And though our mindes in naturall faculties do follow the temperature of our bodies, yet in supernaturall speculations we abandon & abhor it.

4
Another reason why God created man so imperfect (if I dare call him so) was, because that mans soule, like mortall eyes, which cannot behold the Summers Sunne at noone; or like the Owle, which is bedazeled with the day-light; I say, because the soule being incarcerated and enchained in the massie substance of the flesh, was not capable of that excellent perfection. Therefore we must not impute our imbecillity and imperfection to Gods want of power or impotency, but to his vnsearchable will (who after *Adams* creation left him to himselfe, *puris naturalibus*, to the capacity of his owne nature) and to our owne earthly Tabernacles; which could not participate, by reason of our weakenesse and wantonnesse of

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flesh and blood all the glorious attributes of the *Deity*. For this cause did Christ descend into the flesh with lowliness of spirit, and not with lofty glory. So that his *Kingdome*, as himselfe answered *Pilate*, was not of this world. For this cause the Israelites could not away with the *Lords* lightning thunders, and glorious voyce on *Mount Sinai*, but requested *Moyse* to stand betwixt them. *Let not God talke with vs*, said they, *least we die*. For this cause *S. Paul* wrote to the *Corinthians* : *I gaue you milke to drinke and not meate, for you were not yet able to beare it, neyther yet now are ye able: ye are yet carnall*; Nay such is our sottishnesse, that we endeouour not to attaine vnto a glimpse of the *Lords* glory: we presume vpon delays: we procrastinate the time, and neuer care for mortifications of the flesh, being the ladder to heauen and chiefe meanes to obtaine faith, loue, and charity at the hands of God. *A Preacher is but a bookish fellow: Sanctification is but curiosity: to doe well or ill is all one*. Thus doe the sinfull sonnes of *Adam* trust too much vnto predestination, as though they were made priuy of Gods inuestigable will. But to winde vp the trueth in a word, *the preaching of Christs crosse is foolishnes vnto them that perish, but vnto them which are saved, it is the power of God, and wisdom*. As there is no foole to the olde foole: that is, to the worldly selfe-wise; so contrariwise there is no wisdom comparable to Christian simplicity, which through faith thinkes it enough, that God calles him to his Court, though not to his Councell.

Iob. 18.

Exod. 20.

1. Cor. cap. 3.

1. Cor. 1.

LINEAMENT. VI.

1 *A meditation vpon Satrans slings, occasioned by an vnfaigned dreame of the Authours.*

2 *Whether the Dragon which S. Iohn saw fighting with the Archangel, was reall or spirituall.*

3 *Whether the Serpent which deceived Eue was reall, or spirituall, or both; wherein the manner of her deceiuing is laid downe.*

I



Hus are the very best, like beastes, subiect vnto these spirituall slings, some more, some lesse, according to the quality of their fleshly vessels. To this purpose it will not be immateriall, if I insert a meditatiue conceit of mine, wherewith I was vnfaignedly possessed of late: Vpon *Sunday night*, being the *fourteenth day of Iannary last*, 1609. I fell into a deepe study concerning *our knowledge of good and euill*, procured by the *Infernall Snake*. I lamented mine owne weakenesse of nature, that multitudes of sinnes should treade and trample downe my *Christian* vertue. I sorrowed in spirit, that I could not free my soule from worldly concupiscence. At the last, after much struiuing and struggling, the *Lords* comfortable speech to St. *Paul* came into my minde, *My grace is sufficient for thee*. Whereupon considering my repenting heart, I resolved, that *God* suffered me to be thus buffeted and beaten with Sardonicall sinnes, because I might acknowledge mine owne imbecillity, and submit the same to the perfection of *Christ*, the propitiation for sinnes, who alone is Righteous and Holy. For the confirmation of this meditation, I was strongly assisted by this vnfaigned dreame. On that very night I dreamed, that I lay vpon the floore without stockins or shoes, and suddenly me thought one warned me, that I should looke vnto my selfe, for a Snake lurked very neere me; with which words being affrighted, I bestirred my selfe, and beheld the said Snake about a yard or more in length, almost

2. Cor. 14.

almost crept vnder me; whereupon I vehemently cried for helpe to him, that warned me therof: who presently, as it were in a moment, with a weapon, which he had in his hand, hewed the Snake in three or foure pieces. For all that, I was not deliuered from feare, I doubted his stinging part; but he which smote him willed me in any case not to feare, by reason that his sting was of no sence, now that he had chopt him in pieces. With that I might see a smoake or breath arising out of the Snakes diuided body. At which straunge sight, I prepared to hasten me away, lest this smoake being infectious, should (like a pestilence) empyson my body: But notwithstanding all this my preparation, before I could get together my stockins and shoes, which were the impediments of my remoue, the smoake ceased on a sudden. Whereupon I bewayled somewhat with my selfe, that I went no sooner away from that poysonous smoake, or smoakie exhalation, and because I preferred such trifling impediments before the security of my life; which I imagined to be in some hazard, by reason of that my small stay.

Charitable Reader, pardon me, if in rehearfall of this dreame I disquiet thy delicate minde; notwithstanding that our whole life is little better then a dreame. No man liuing can attribute lesse credite, then I doe, vnto dreames: yet neuerthelesse, forasmuch as now and then it pleased God to reueale secrets and things to come vnto his seruants by dreames, as sometime he did vnto *Joseph* and *Nabuchadonozar*, we must not altogether neglect to make reasonable vse of them. As for example, The man which admonished me, I compare to our Saviour *Christ*, who of his vnspeakable mercy towards mankinde defendeth vs (while we prostrate our selues in all humility, as in my dreame I lay vpon the floore) from the *Hellish Snake*, who watcheth daily to vndermine our wils. And yet though his Godhead hath trodden vpon *Sathans* head, he permits him for his glory, for our triall,

and also for some satisfaction of his iustice, to enuenom our humane willes, by reason of our tarditie and remistnesse in his seruice, but certainly afterwards he embraceth his Elect again. And, like as I plaied loth to depart with my stockins and shoes, for al that I saw the imminent danger of the poysonous Snake; so doth mankind attend to the toyish bables and triuiall fables of this world, while *Sathan* bruizeth our worldly heeles, and casteth out of his mouth whole floods of spirituall venome, to surround and surprise our spirituall part with passions of enuy, malice, fury, and other infections, whereof the smoakie exhalation of my dreamed Snake, might well be the representing Image and *Idea*. And the rather I am inrooted in this opinion, because I know my reasonable will to be oftentimes tainted with the said spirituall smoakie venome, as I supposed in my dreame that I suckt the feeling, palpable, and sensible smoaky poyson of the mangled Snake into my corporall breath. But herein consists my comfort, that euen as I suckt this last full sore against my will; so *volens volens*, whether I will or no, I am constrained to sucke into my humane soule the other smoky poyson of the passionate Snake, which I pray the victorious *Treader* downe of his malicious head, by vertue of his Crowne of victory to conuert into the best; so that my spotted spirit may be accepted in his presence for a contrite spirite. A M E N.

2

As concerning that place of *Genesis*, where the Diuell is said to appeare in the similitude of a *Serpent* vnto *Ene*, and where in the Reuelation of Saint *Iohn*, the *Dragon* fought with *Michael* in heauen, we must not iudge both of them to be reall *Serpents* or *Dragons*, but wee must thinke that this latter *Dragon*, which Saint *Iohn* saw in a vision, might well be the spirituall sinfull sting, which the Diuellish *Serpent* left behinde him, in our fore-parents memories (but there allegorically or mystically applied to the *Antichrist*) when wee incurred the curse of *God* in that

that earthly *Paradise*, which (as I take it) was but the figuratiue touch-stone of old *Adams* faith.

And the former *Serpent* in *Genesis* was a reall *Serpent*, the subtillest beast of the field, which *God* had made, abused by the *Captaine* of subtilty, who not content himselfe to haue transgressed in Heauen against his *Creator*, did also according to the corruption of his spirituall nature, deuise to draw mankinde like vnto himselfe, to be partaker of his knowledge in good and euill, that is, of his worldly craft, and of his venemous subtilty, for hee was double subtle, subtle as the subtillest beast of the field, and subtle in his Diuellish nature, which in truth is the same which we call the maladies of the soule, or perturbations of the mind, by our Philosophers named Concupiscible and Irascible, whereof the reward or rather reuenge was that threatning clause of *God*: *Thou shalt die the death*. To this deuise of the *Serpent* the woman yeelded body and soule with her *Will* she longed, the same being depraued by the creeping Tempter, who by this time had likewise wonne her vnderstanding to encline; the attributes of her soule thus seduced, the senses of her body presently consented. For the tree being pleasant to the eyes, and the desire of wisdom another mouing obiect, thoroughly perswaded poore *Eue* to follow the *Serpents* counsell. O cursed *Serpent*, how subtle were thy practises! First, thou cholest the subtillest beast, which *God* created; then, thou creptst into his heart, spakest through his mouth, and seeing mankind too simple for this world, altogether innocent, holy, deuour, hauing his thoughts intentiue on his *Maker*, and also seeing him like a childe newly borne, bedazeled with varieties of obiects, and prospects, and admiring at the wonderfull workmanship of *God*, which seemed the more strange vnto his senses, in regard that he was then vnexperienced, raw, and newly come into the world; thou settest vpon the weaker vessell, knowing that the woman was

as yet more simple then the man, as a creature formed somewhat after the man, and consequently of lesse experience, and of lesse perfection. But what gainest thou? Thy *spirit* limited to thy former home of darkning errors, and thy fatal instrument metamorphozed into a sneaking Snake, to creepe vpon the earth, as thou didst creepe into his wit, and into the womans conscience. This is the right reward of disobedience, which afterwards *Lots wife* receiued, though in some different manner. For her bodily forme was changed from a woman into a pillar of salt, like as the *Serpent* was conuerted from the comliest shape among beasts, into the most contemptible creature which this world affords; I say, a creature, a monstrous creature in generall wordes, for a speciall or specificque name can no *Logician* rightly attribute vnto a *Serpent*, which is fully growne. It is reported, that in the *Indies* he flies, in *Noua Zembla* he fisheth at Sea, and is there many yardes in length. Wherby we must note, that the spirituall *Serpent* houereth, fisheth, creepeth, compasseth the earth to and fro, and suiteth his power manifoldly; all to the intent, that he may circumuent mans heedlesse *Will*.

LINEAMENT. VII.

- 1 That the Holy Ghost applies the Scripture vnto mans capacity.
- 2 An admonition to the Readers of the Scripture.



Hus from the breach of the commandement came in the *Dinell*, from the *Dinell* came sinne, and from sinne came *Detraction*, and other infinite errors. Thus it pleased the *Holy Ghost* to speake parables, intermixt with palpable subiects, to vse metaphores and figures, to apply his key of knowledge towards the ward of mans crooked and crabbed locke. Thus it pleased

fed *God* to permit mankinde to fall, that some may rise againe, and that in reall and corporall formes after the maner of men, according to our weake capacities, which could not otherwise comprehend such mysticall reuelations, then by sensible apparitions and worldly examples. Let vs then modestly content our selues with such knowledge, as the *Holy Ghost* hath inserted in the *Scripture* for our admonishment, and not presume to enter into his spirituall secrets, no more then we would that our neighbours enter into the knowledge of our silent thoughts; or no more then we dare breake into the priuie chamber of our earthly *King*, except we be called.

Howbeit for all this, I would not counsel you, that be Preachers and Teachers of *Christs* flocke, to misconster these speeches of mine, or to vse them as yee vse your stirrups, in shortning or lengthning them, according to your pleasures and phantasies, by collecting, that I dissuade you or yours from searching out the depth of such mysteries and parables, as the *Holy Ghost* hath left in the *holy Scripture* for our monition in these latter dayes. In *Gods* name, as he hath giuen utterance vnto you, and reuelations in your spirits, labour to reape that spirituall benefite, to the edification of your Churches. But aboue all things, before yee attempt such Diuine Prophecies, humble your thoughts with feare and reuerence, humble your bodies with abstinence and fasting at conuenient seasons; seeing that bookish learning, selfe-conceit, and pampering chere haue beene the chiefe obstacles, that carnall Courtiers, presumptuous *Papists*, and pompuous people could neuer attaine to the right knowledge of the Scriptures, nor arriue aright at the hauen of truth: that, that saying might be fulfilled: The simple or foolish things of the world he hath chosen to confound the wise. Their hearts are indurate, their vnderstanding darkened.

2

I. Cor. 1.

LINEAMENT VIII.

1 The Election o' the Protestants after the imitation of S.Pauls *grafting in of the Gentles.*

2 Means to discern the Antichrist by Prophecies out of the Scripture.

3 Means to discern the Antichrist by his pompous manner of living, and also by his Detractions.

I



But (ye beloved of the Lord) detract not from the word of God, neither descant yee much vpon the bare letter. For I would not, that yee Ministers, mistake this myserie; how *blindnes* is partly happened in the Church of Rome ¹ *untill the fulnesse of the Elect be come in.* And againe, ² *through their fall. saluation is come vnto you to prouoke them withall,* ³ *Through their vbeleefe yee haue obtained mercy.* Thus hath God reserued you and your flockes as a remnant according to his owne vnsearchable pleasure, and election of grace, without any deserts of yours at all. Thus it hath pleased him, because he would haue his power knowne, *to take compassion vpon some, and to harden some.* And all this happily, because *the man of sinne*, the sonne of Detraction might be reuealed in his time. Conferre therefore one place of the Scripture with another (as I haue done here for the calling and grafting in of the Protestants, and hardening of the Papists) conferre, I say, the conformity of the present state with the state past of the Church (olde age being another infancy) and yee shall see, as cleere as at noone-tide, the true meaning of darke places; which no man that stands vpon his owne high minde, and his owne merites can possibly perceiue.

In like manner, doe ye desire to discern the Antichrist? Compare those things which are prophesied of him one with another, and yee shall firret him out: yee shall finde him cunningly crept into our Christian Church

1 Rom. II.

2 Ibid.

3 Ibid.

Rom. 9.

2

Church. Euen as *Christ* was a *mysterie* to the *Pharises*, so *Antichrist* is a *mysterie* to the *Papists*; I say, a *mystery*, a *mysterie*, the *mysterie of iniquity*, which cannot distinctly be discerned, without the spirituall eyes of faith in the inward man. Looke on him with your bodily eyes, and this *Alcimus* will deceiue the very Elect, if it were possible. In outward shew an Angell of light, a sanctimonious Eider, but inwardly a sacrilegious Serpent, or a Foxe in a Lambes skinne. O Antichrist, thy *Dragon* is destroyed by *Daniels* arte, by the bloud of the *Lambe* thy *beast* is conquered. O false *Prophet*, thy *Babylonian whore* is become *wrinkled*, her beauty is faded, her witchcraft discovered, her force decayed, her superstitions defaced. What remains? Thou art driuen to a narrow straight, to thy neereft shifts. Post ouer thy title to another. Perswade thy subiects, that a new *Antichrist* (but no mysticall) is euen now borne in *Babylon*. Let *John Doletta* with all expedition publish this in Print. It is a point of policie to temporize, and to beare thy credulous Catholikes in hand, least suddenly they flinch from thy yoke, and of *Romanists* fall to be *Apostolickes*.

By the mysticall allusion of *Michea*, that saw the Lord putting a false and a *lying spirit* in the mouth of *Ahabs* Prophets, that claymed themselves (like the *Pharises* and *Papists*) to be within the *Church*; yee shall gather with this, and with the Reuelation of *S. John*, that these termes of *Deceiuer*, *false Prophet*, *the worker of false miracles*, which set to sale the bodies and soules of men, cannot bee applied more significantly to any other then to him, who went out from vs, but was not of vs. Would ye answer their obiection, weh alledge that the *Pope* cannot be that great *Antichrist*, because his Holinesse denieth not the *Father and the Sonne*, nor exalteth himselfe aboue that which is called *God*? Turne them to the Etymology of these words, *Iesus Christ*, that is, the Al-sufficient and appointed *Saniour of the world*, and tell them that the entire

2. Thess. 2.

Apoc.

3

Apoc.

1. Ioh. 2.

1. Ioh. 2.

2: The(2.)

and whole vertue of the Godhead is wounded, if besides him they vse any Mediator to saluation. Turne them to S. Paul, and reade that *the Antichrist must sit in the Temple of God.* The Pope sits (not with Peters humility, but with pompe and Maiesty) in Peters chaire, in the mother Church of the West, being now become a cruell step-mother, and a common harlot, shewing that he hath authority to graunt Indulgences and Pardons, to release the paines of Purgatory, peremptorily to aduance his Standard about the Church, which is to magnifie himselfe about the Holy Ghost, by whom it is ruled vnder Christ; to consecrate beades, water, crucifixes, yea and the glorious body of Christ, which is already consecrated in Heauen. In which prerogatiues he extollet himselfe aboue God, doing those spirituall offices which are flat contrary to Gods word and law. Likewise it is prodigious that such things be sanctified by sinfull man, specially since the ceremoniall law and partition wall betwixt the Jewes and vs, is broken downe after the resurrection of Christ. It is derogatory (I say) to his sacred Maiesty, that a mortall man vsurpe that Promethean pre-eminence: for hee that commits such sacriledge aboue mentioned, doth vndoubtedly vsurpe the power of God in a high degree. He that vsurpes after this manner, detracts from faith only in Christ Iesus, and from other gifts of the Holy Ghost: He that detracts from these gifts of the Holy Ghost blasphemeth, and he that blasphemeth so high a Maiesty, sinnes irremissibly, except the Lords mercy left out some other exception, vnknowne vnto vs. Thus (Christian Reader) shalt thou ponder other points of the Bibles mysteries.

And now seeing I haue fore-armed my soule with sufficient exorcismes, and methodically fished out the great *Lemathan*, let me anathomize the Monsters principall members.

LINEAMENT IX.

1 The Conclusion of this second Circle, shewing that the Spirit of Detraction can neuer confound vs, while we meditate with faith on Christs passion.

2 That we become guilty of his death, when we detract from his name or workes.

3 The Authors supplication against the spirit of Detraction.



Put fast thy mouth from lies and vanity,
Shoot in thine eyes to loue and verity,

I

Thou soule of mine, which euery day dost fall
Through Sathans web into pollutions thrall.

Let faith inflame thy will to meditate

Vpon that Flame in flesh incorporate,

To see those wounds, which thou hast made so wide
With dint of Speare in his bloud-gored side.

^a Doues build in holes of rocks: but thou, my Doue,

^b In holes of bloudied Rocke must build thy loue.

For while thou look'st with faith and zealous feare,

How that his head a thorny crowne did weare,

How Pilates scourge his holy skinne did teare,

How his meeke soule both mockes and flouts did beare,

And how his hands and feete were nailed to the Crosse

To ransom thee, and to repaire the losse,

Which Lucifer with Adders sting did cause

To thee, when Eue first brake her Makers lawes.

While thou with faith dost view this mystery,

The fiery Serpent of Mount Caluary

No wile, no guile, no blacke tongues as chery,

Nor selfe-conceit of fancies flattery.

Can flesh and bloud, the world or Sathan worke

Against thy life: Though Pope conspire with Turke,

Though Haman with his Counsellors combine:

L 3

Though

a Cantic.2.

b Bernard super Cantic.
Christ is the
Rocke, his
wounds the
holes, and the
faithfull soule
the Doue, ac-
cording to that
Be ye simple as
Doves.

Num 21.
Ioh. 3.

*Though Machiauell comp'lot with Aretine
To blow thee vp, yet thy essentiall parts
Shall stand vnshak't in spite of all their arts.*

2

Rom. 13.

*wherefore yee winds of praise, yee wings of pride,
Packe hence, all sinnes, which vertues sonnes deride,
Tee grinning dogs, yee grunting hogs away,
The night is past, and wel-come is the day.*

Ambros. in O-
ration. ad
Mediolanenſ.

*The day is come, to day without delay
I must contemne such lust, vile dust, and clay.
The bell rings out, the Drummer sounds Alarme,
I must rise vp for feare of future harme.
Teares and prayers are my armes. I must pray,
And speake the truth without all faile to day.
All haile, cleere day, long may thy Sun-shine last
Without eclipse, or cloud, or winters blast.
All haile cleere day, through whose reflecting beames
Broad waking I do see truths open glances.
I see my Lord (alas, what doe I see?)
My Lord and Sauour hurt. By whom? By me.
By me he lies with thoughts, misdecdes, and words
Wounded, as with sharpe thornes, or edged swords.
I crucified my Christ, I rent his name,
I crowned thee with obloquie and shame,
O Lord of life, when I should worship thee,
But blest art thou for all my blasphemie.*

3

*All honour be to thee, O veritie,
Bright light of loue, one God in vnitie.
And persons three in orders Trinity,
Which canst me free from all such vanity,*

when

*when it shall please thy gracious Maieſty,
My ſoule to veile with thy boundleſſe bounty.
Though ſpeech be winde, and Schoolemens quantity,
Void of true ſenſe, void of true quality:
Yet when the ſame doth thy ſweet lawes transcend,
Lord, let my babling light on Babels end.
But for my ſoule, let no fond Oracles
Her ſubſtance ſpill, nor ſtand as obſtacles,
Eternally to blinde her ſpectacles,
Which thou haſt clear'd by thy words miracles.*

Ariſt in Cate-
gor. de quanti-
tate.

THE



THE
THIRD CIRCLE
OF THE SPIRIT OF
DETRACTION, CONIVRED
AND CONVICTED.

LINEAMENT. I.

- 1 *The nature of the spirit of Detraction.*
- 2 *His objections.*
- 3 *The Authours answer.*
- 4 *The description of Detraction.*
- 5 *His Companions.*
- 6 *His Paradoxes.*
- 7 *A briefe Confutation.*



Mong such troupes of wicked *spirits*, which beleaguer the sinfull sonnes of *Adam*, none of them is so pernicious as this viperous *spirit of Detraction*; for by this turbulent motiō *Pluto* to himselfe, being an *Angell* of glory, lost his former state, and

likewise wee worldly weakelings deserue our *Creators* curse

curse vpon your selues and posterities. Behold, yee brain-sicke blabs, licentious libertines, behold your famous familiar, your *spirit of Detraction*, coniured and conuicted in a Circle without crosses, without Masses, without holy water, without pots of good liquor, or pipes of *Tobacco*, (the only moderne motiue of malicious *Detraction*) and that by no meaner weapons, then by the mysticall weapons of *Michaell and Michea*, the powerfull Oracles of the great God.

O what an vnaccustomed coniuration is this? New Lords new lawes; masse-monging manacled; Duels discovered; And dare you conuict the auncient *spirit of Detraction*, which by successiue tradition descended vnto vs well nigh a thousand yeares agoe, euen about the very time, when the Pope and Mahomet bought their puissant patents this for the *East* from the *detracting Dragon*, the other for the *West* from his *Eagles wing*, the Emperour *Phocas*? Dare you vilifie the soueraignty of *Bacchus and Tobacco*? and aduenture to coniure vp such an omnipotent Spirit as that of *Detraction* without these belching belly-Gods? Which our swinish swaggerers extoll now-a dayes on the behalfe of *this spirit*, as chiefe purgers of superfluous rheumes, preparatiues of heauenly dreames, visions, oracles, and supernaturall reuelations? Then farewell kinde neighbour-hood, farewell good fellowship, farewell table-talke, farewell descanning of destinies, farewell all trencher-knights, and readers of other mens actions. As the body is nourished with good liquor, the bones with marrow; so is the soule of man with the perfume of Diuine *Tobacco*, and with the perfusion of *Detracting* taunts. Take away these two, the cause and the effect, the substance and the shadow: what is mans life but a drie discourse, a solitary Ghost, mortified with melancholy?

Veritas non quarit angulos. The way of truth is plaine without turnings. I feare not to lay downe the truth,

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were my brother a Tobacconist, a Wine-bibber, or a false Prophet. *Amicus Socrates, amicus Plato, sed magis amica veritas.* Socrates is my friend, Plato is my friend; but Truth is my chiefeft friend. The excessiue taking of Tobacco, together with drunken fellowship, renew the forces of the *Detraſting ſpirit*, and likewise doe kindle the fire that was couertly raked afore vnder the ashes, for his malicious humour.

4 Which (to describe) is an embezzeling of anothers glory, a wrongfull withdrawing of anothers power, and a blasphemous censure inuented and blazed abroad touching the Creator or his creature; which eyther may be termed a kinde of scurrility, or knauish carping, *carpendi effusa licentia*, or *perpetua*, or else a doubling of the Dogs letter R, out of their snarling nostrils. To this I might adde, that they offend against the third Commandement, namely, *Thou shalt not take the name of the Lord thy God in vaine*: and also against the ninth Commandement, *Thou shalt not beare false witnesse against thy neighbour*; which subiect themselues vnto this kinde of Spirit.

5 In the company of this wicked spirit (as I said before) many other spirits consort, such as our Countrey-men call *boone companions*, yea more spirits then cuer molested *Mary Magdalen*. The spirit of blasphemy (as the shadow vpon the body) chiefly awaites vpon him, and shares with him for the pretious soule of man. So doe the spirit of enuy, the spirit of hatred, and sundry other poysonous messengers of the common enemy the Diuell, all ready sophistically to proue the idle phantasies and imaginations of shallow braines.

6 Would you *caelo deducere Lunam*, draw the Moone down from heauen, or the starres from the skie? The spirit of Detraction with his mates make for you. The Moone is descended, and hath kist *Endimion*, while he lay asleepe. The starres be fallen, and a company of drunkards at their taking of Tobacco beheld them. According to that of the Poet:

*Cum bibitur conchis hinc iam vertigine cælum
Ambulat, & geminis exurgit mensa lucernis.*

Iuuenal. in Satyr

When wines are drunk, then heauen whirleth round,
And candles two on boord for one abound.

There are *Incubi*, which haue lien with faire women, and tempted them ere now to plant *Astons* badge on their husbands foreheads. *Merlin* your *Brittish Bard*, sometimes possessed with the spirit of prophesie, was a bastard, begotten betwixt a goodly young *Diuell* and a goodly young Gentlewoman

At old Carmarthen Merlins famous towne.

*Drayton in Epist
Heroic.*

Nay more, the Arch-Diuell hath gotten the *Popes* power, he hath gotten the keyes of Heauen: he hath authority to binde, to loose, to diminish the paines of hell, to grant Indulgences and Pardons for one and twenty yeares of all manner of mortall sinnes: he powreth downe raine amaine at his pleasure: he terrifies the world with thunders, lightnings, and earthquakes: *Cornelius Agrippa* is a great man in his books, vseth him for his familiar, and by coniurations commands the clouds, and makes the Planets executioners to plague his aduersaries.

O monstrous blasphemie! O preposterous absurditie! Will any man of vnderstanding giue credite to these Idolatrous *Deuotions*? God himselfe questioning with *Iob* out of the Whirle-winde, vterly denies that Diuine authority to any creature. *Canst thou* (said he) *send the lightnings that they may walke, and say vnto thee; Lo, here we are?* If *Baal* be God, then goe after him, but if the Lord be God, why tempt you his patient Spirit, in ascribing his dreadfull power vnto his Enemy, that darke some deadly Fiend, which cannot helpe himselfe, or act the least matter of importance? *Elias* in annulling of *Baals* power, manifested him onely to be God, which answered by heauenly fire. The *Diuell* fighteth with none other weapons then with deceit. With deceitfull malice he stung *Christ*, while he was on earth; and with the selfe same weapons

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Iob 38.

1. Reg. 18.

he stinges *Christians*. *Christ* in his members, now that he is in Heauen. *With deceit* he tempted *Eue*, and *with deceit* he persecuteth the *woman of God*, the Church of *Christ*: For euen as *Michaels* weapons were the *blood of the Lambe* and righteous deedes; so the *Dragons* weapons are lies and deceit. When lecherous Church-men knew not how to cloke their lewd acts; & when noble *Floraes*, that went currant for Puritan Nunnes, could no longer couer their impure debauchments and notorious baudries, then forsooth to salue their credites, they divulged abroad, eyther that the Diuell (who repined at their chaste) blinded their sights with suppoised bodies lues, much like vnto their louers, or else with surreptitious carcases out of graues, he committed carnall copulation with them.

LINEAMENT. II.

- 1 Notes to discern the spirit of Detraction.
- 2 A limitation of speeches.



VEN as the well manured earth brings forth seedes and graine for mans reliefe; and vnmanured gathereth weeds, mosse, and brambles: so the soule of man, if it be well erected towards God, and directed by his holy Spirit, becomes diuinely disposed, but ill looked vnto, and let as a restlesse rogue, to straggle abroad among Sathans sinfull spirits, is quickly surprised with the witty workmanship of the wily Serpent, and in a moment corrupted with the bane of hereticall doctrine. An Hereticke I account him, who being a Christian, contumaciously maintaines erreneous opinions, or peremptory Paradoxes, contrary to the best part of the Church, as when you heare a creature abuse and abase his Creators glory in satlering his forcible workes

workes vpon his enemy the Diuell, then expend and examine in the ballance of euen reason his vnreasonable detraiding sentence; and no doubt but the Spirit of spirits will open your eyes, that you may perceiue the wicked spirit which haunteth him, and hunteth after his soule.

Secondly, obserue the quality of the person, which detraeth: seeing that it is a thing rare in a wise man to make the toyish tongue the Oracle of preiudicate conceit, who from his cradle is otherwise taught to smother vp in silence both his owne over-curious inuentions conceiued of supernaturall operations, and also what hee knowes or heares exorbitant, friuolous, and redounding cyther to the dishonour of Gods power, to the disparagement of his lawes, or to the disgrace of his neighbours fame. And for the vulgar sort, their iudgement is crooked and confused, that they extoll shewes and shadowes of truth, and cannot distinguish betweene necessary and superfluous speeches.

Thirdly, ponder his manner of speaking, whether as a passionate person in his furious mood, or in the bitter and incited anguish of his soule: whether the spirit of Detraction tickles the possessed party at tableboord, at Tobacco-taking, at gossiping (for at those times people waxe giddy headed and phantasticall, by reason of the mouing of the blood and humours) or whether his speeches tend for his owne vility and profite, or for reuenge of supposed wrongs, or emulous concurrence in worldly affaires. *Ex abundantia cordis os loquitur.* Out of the hearts abundance the tongue speakes. And as abundance of raine causeth riuers to overflow their naturall meeres, bounds, and bankes, and to breake with a violent deluge ouer into meadowes and plaine fields: so the heart boyling ouer with furious motions, will runne quite out of course and temper, except it be suffered to euaporate and vent out by the mouth (which stands like an open Sepulchre,

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or a roaring gulf) whatſoeuer is internally conceiued and conſopited. Yea, I haue knowne ſome (like women with childe) ſicke to the heart, till they were deliuered of their ſuſpicious Detractions or monſtrous embrions.

But thou, which art the Pupill of ſilence, note, that a reuiler is a lier, and a lier is forgetfull, as the Italian teacheth thee: *Maldicente è bugiardo, bugiardo, è ſmemorato*. It is not my purpoſe by theſe obſeruations, altogether to debarre diſcourſes, and neighbourly conſabulations, but my meaning is to diſcloſe ſome meanes, whereby we might diſcerne the nature of this Spirit, which tempts our common readers to vtter before God and man, ſuch contemptuous contradictions derogatory to his Maieſty, who heares with infinite patience euery word they ſpeake. As my ſoule cannot brooke theſe falſe aſperſions, and flying lies touching ones honour, ones honeſty, ones life: ſo on the contrary, I cannot chuſe but approue Chriſtian and ciuill conference ſugred and ſeaſoned with charity, loue, and humility, tending to the glory of God, the weale of our Countrey, or the welfare of our neighbours. Nay, I applaude with both hands all ſuch conſabulations, which are reliſhed *Atticis aut Socraticis leporib⁹*, with the ſauorie ſmacke of pleaſant conceits, not vitiated with the extremes of rude ſcurrility, or of rough auſterity, but richly refined with the golden meane, *Urbanity* or *Ciuility*, which the Grecians call *αἰσχρολογία*. Let the diſtreſſed (in Gods name) poure out his grecuances familiarly to his friend, *for that eaſeth the minde*, and by talking in counſell with a faithfull friend, the Spirits recover their former vertue and ſtrength. Let Preachers reprove their Pariſhioners infirmities in priuate, and in any caſe let them not reprehend particular mens faults openly in the Pulpit: for that place being generall, requires generall ſpeeches. Let them not rebuke any, *but exhort an Elder as a Father, the yonger men as brethren*: for there is difference betwixt exhortation and rebuking, and ſo there

Comm. 1. 5. c. 5

1. Tim. 5.

there is difference betwixt rebuking mens persons, and rebuking mens vices; rebuking to edification, and rebuking to desperation; rebuking in patience, and rebuking in passion; rebuking in priuate, and rebuking in publique: the one is proper to the temperate *Spirit of God*, the other to the turbulent spirit of *Sathan*. Wherefore deare *Christian*, refraine thy tongue as it were with a bridle; for to what vse will thy houle serue without a doore, or thy purse without strings?

LINEAMENT III.

1 That the imbecillity of our naturall dispositions tainted through the first Mans sinne with *curiosity*, *inconstancy*, and *negligence* is the prime cause of the spirit of Detraction.

2 That our curious search after the supernaturall beginning of time worketh our confusion.

3 Of our *Curiosity*.

4 Of our *Inconstancy*.

5 And of our *Negligence*.



Vr humane natures stained through *originall concupiscence*, cannot but be tossed and turmoiled with many impediments; first, with *curiosity* to prie into other mens actions, and in the meane space to neglect *Asops* hindermost wallet, wherein our owne faults are registred. Secondly, we are spotted with *sicklenesse* to change our purposes, as the *Chameleon* at the sight of euery glozing obiect. Lastly, through *originall wantonnesse* we become infatuated and stupefied, that we forget what we reade, or heare pertinent to our instruction in *Christ*.

Here I could digresse and shew, that our philosophicall scanning of *times* and seasons, is the prime point of *curiosity*, and so the chiefe cause of our worldly sottishnes. We runne vpon things imagined to be done before the
begin-

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beginning of *time*, of *Adams time*, whereas in truth this computation of *time* is onely humane, according to mans naturall vnderstanding, which otherwise could not comprehend this worlds creation. Surely (in my iudgement) there is no respect in the other world of *time*, by reason that the excesse and abundance of heauenly ioyes drownes all the memory of *time*, like as a man that is spectator of a Comedy, with the extremity of delight thinkes three houres no longer then one houre. The ioies of heauen are infinite, and cannot be circumscribed by time. There dwels the great *Iehouah*, who is *Alpha*, and *Omega*, the beginning and last, who will teach vs to measure time after another manner; after a metaphysicall manner. This moued the *Angell* to sweare, that *there should be no more time*. This moued the *Psalmist* to say; *A thousand yeares in thy sight, are but as yesterday*. Go too then, yee *Astrologicall* Scribes, leaue off your curious computations: the time will come (like *Platoes* wonderfull yeare) wherein man-kinde shall neede none of your *Almanackes*. But in the meane time, yee complaine (and this complaint will last as long as your *Almanackes*) that there be other Chronographers, or rather *temporizers* beside your selues. I graunt that there be two sorts of *temporizing companions*, which abuse the naturall quality of pretious time; the one an hypocrite, which vnder the humble habite of a Lambe, for lucre sake deceiues his deereft friend, an intelligencer, the discipule of *Machianel*, a Iew that loues no man but for aduantage, that detracts from him, who hath best befriended him in his neede, an Atheist, a dissembler, a neutrall; that with the winde and time changeth his Religion, *Amicus omnium, amicus nullorum*, euery mans friend and no mans friend, a busie medler in other mens caules, a *Polypragmon*, an Apparitor that (like a *Iudas* or *Simoniaske*) liues by extortion, by the price of bloud, by enquiring from time to time after the sinnes of the people. The other temporizer is a Philo-

Iosophicall dunce, this yeare a *Thomist*, the next yeare a *Scotist*, an earnest plodder of supernaturall reasons,

Obstipo capite, insigens & lumine terram,

With downe-bent head, and eyes vpon the ground, an obseruer of the least minute in horologie, and one that would faine intrude himselfe into the *Lords* priuy Counsell. The former kinde of Temporizers inhabite in publique places about Princes Palaces, and (like false *Achithophels*) long to manage matters of policy. The latter, as people addicted to more melancholy, retire themselues to monasticall habitations, where they meditate on their curious problemes, grinding the world as it were into Oaten-meale in the Winde-mill of their braines.

And now to re-iterate *Curiosity*, the primary cause of *Detraction*, begotten by *Originall corruption*, our incorrigible natures being let at random, left arbitrary to doe what seemes good in our owne eyes, *tandem Custode ro-moto*, without *Orbilinus* our tutors crabbed countenance, without checks or correction, encourage vs to waxe lawlesse and licentious libertines, worse then the busie-headed *French*, at whose dissolute carriage and audacious *Detraction* I was much amazed, when in euery towne and village I heard them scot-free reuile and raile at their chiefe Magistrates, with talkatiue Curiosity, scanning their honest deedes. From whom, euen as we borrow new-fangled dresles, and courtly-complements, so doe we (like curious Apes) receiue their poysonous *Adder of Detraction*. We see mores in other mens eyes, but perceiue not beames in our owne eyes. We note acutely with *Argus* sight, one sinister acte perpetrated by another, but will not discerne our owne great and grosse errors, though all others discouer them as easily, as huge rockes or notorious shelves. Our owne transgressions we compare to mole-hills, our neighbors to the *Alpes* or *Pirenean* mountains. The reason is, because our muddy minds shoote altogether outward, and winde not inwardly in-

Persius in Sat.4.

4

Horat.

to themselves, according to the Poet :

Tecum habita & nôris quam sit tibi curta supellex.

Dwell with thy selfe, and thou shalt know,
How that thy store at home is low.

Next, we wander vp and down through our frailty in the Maze or Labyrinth of vnstedfastnesse, betwixt God and his enemies, the pompes of this world and carnall pleasures. God seekes to winne vs by inspiring men to write bookes for our conuersions, by sending zealous Preachers into sundry quarters of the world, as loude trumpets to awake vs out of sinne and preuarication, and likewise to liue in loue and charity one with another. Our inconstancy defaceth all with forgetfulnesse, we returne to our olde vomite, and chuse with foolish *Gryllus* to retaine still the shapcs of effeminate *Epicures* and Swine, rather then to be metamorphosed into mens formes, with the rest of *Ulysses* his companions. Wee are carried about in the voluble spheares of our owne waucering imaginations. To day we praise a man, to morrow we dispraise him. To day we pray to God for grace, to morrow we blaspheme his power with wordes of disgrace. To day our soules are calme and temperate, to morrow ouer-clouded with vnruely passions. Nay more, we alter our opinions in one moment of an houre.

Roma Tybur amo ventosus, Tybure Romam.

At Rome I long olde Tyburs Towne to see,

And there I long againe in Rome to be.

Ouer-cloyed in townes by reason of the vnwholesomnes and stricknes of the aire, we long to liue in the delectable countrey, free from those inconueniences, which annoy the townes: But presently tired in the countrey for want of pleasant company, we retire and returne backe againe into the towne, where with doubts of some infectious sicknesse, with disgust and discontentment to see daily factions, seedes of dissention, and other dislikes common to company, we wish our selues againe in the countrey.

How

How suddenly doe our imaginations chop and change ? How in the twinkling of an eye wee suppose our selues at *London*, at *Oxford*, at home, from home. Yea, in a short time we imagine our selues safely arriued at the *East Indies* for spice, in *Barbary* for sugar, in *China* for silkes, in *France* for wines and salts : and all these Merchandizes bought, brought home, and sold away in as small a space, as a man might repeat ouer the *Lords prayer*. O fickle men, how are your braines and mindes thus intoxicated ? One while yee looke as amiable, as if yee had swallowed vp a hare, another while fleering, as if yee had swallowed vp a gull; one while heauenly, another while earthly; one while deuoute, another while *Detraacting*; not one day in one moode or minde, but as the winde, wauering both in words and thoughts.

The last impediment, which the first Mans transgression subiected vs vnto, is a kinde of dulnesse or negligence; with which we are so besotted, that we cannot open our eyes to behold what armes our *Sauour Christ* left vs, not onely able to encounter this *spirit of Detraction*, but also the *Arch spirit* of all vitious spirits. By Baptisme with future repentance he washed vs from originall corruption. By shedding his innocent bloud he ransomed our soules from hell: onely in recompence he expects thankfull minds of vs, with continuall exercise of prayers, with often communicating his mysticall Body in reuerence, loue, and charity one with another, after that moralizing manner, which *St. Paul* himselfe quotes downe to the quite confusion of poore-blinde *Papists*, namely, in remembrance of him, *in remembrance of him*, for as often as yee eate his bread and drinke his cup. yee doe shew the *Lords dearth* till he comes; so that ioyning together, as louing members of one body, we might skirmish against our spiritual Enemy, and against his spirits of sinne, which he hatcheth and fostereth for our bane, fall, and perdition. In a word, let vs account it a foule sinne for any man to

5

1. Cor. II.

be eyther ignorant or partiall in his own infirmities. And let vs censure other mens faults with fearefull consciences, or rather suspend our hasty iudgements, because we cannot distinctly discerne of spirits; but let vs diue into our owne without doubts or scruples, because God gaue vs a mindfull *monitrice* within to looke out.

LINEAMENT. IIII.

- 1 That ill Education is another cause of malicious Detraction.
- 2 That want of maintenance in the Clergy is the cause of ill Education.
- 3 Certaine moderne abuses taxed in some remote angles of this Kingdome.

I



Hou mortall man, in thy young and tender yeares, being pliable and apt to receiue any impressiō, must out of hand be fashioned in the sharpe turning wheele of instruction.

*Vdum & molle lutum es, nunc nunc properandus & acris
Fingendus sine fine rota*

Persius in Sat. 5.

In youth thou art as moist and softned clay,
And must by teachers wheele make hast away.

*Plato Dialog. 7.
de legib.*

This counsell I direct to honest parents, my brethren in Christ, whereby they may beware how they cocker and dandle their children in licentious folly. Roles must needs wither, when they are ouer-grownne with bryers and thornes, and children that are assayled with whole legions of affections must fall at the last, if they be not accordingly saccoured. Which likewise that *Diuine Philosopher* ratifieth: *A youth not as yet hauing fully and absolutely disposed himselfe to goodnesse is a deceitfull, cruell, and a most proude beast, vnlesse he be bound betimes with a Schoolemaster, as with a streng bridle.* Certainly good education is the chiefest obstacle and barre to the diuellish spirit of Detraction. For when haue you heard any man

in-

ingenuously brought vp to detract from his *Creator*, or from his neighbour? He that toucheth pitch cannot but be defiled therewith: one scabbed sheepe may infect a whole flocke. And as the *Royall Prophet* saith; *With the cleane thou shalt be cleane, and with the froward thou shalt learne frowardnesse.*

P^{sa}m.

As for you of the nobler and prouder sort, *ἀνχισεν. Σα-
ω̄ν. Consens to the Gods of the earth*, you that stand vpon phantastickall Genealogies, bringing your pedegrees by a thousand lines and branches from *Gog* and *Magog*, measuring your deserts by descent, and not by vertues worth, yee, I mean (*quis vinere fas est occipiti cæco*, which perswade your selues, that it is lawfull for you to leade your liues carelesse, and to speake what you please concerning *God* or man) yee are too high for my humble pen: I dare not admonish you for feare of an action on the case. *Nay few that vnderstand any thing must be admitted to your presence, and if any one be, yet dare he not instruct you for feare of displeasure, or if happily at any time he pnt you in minde thereof, no man will abide him.*

P^{ers}us Sat. I.Commⁱⁿ. l. 5. c. 5

2

But why doe I wish men in their prime, in their growing time to be pruned with vertue, polished with learning, and strongly armed against the stormy spirit of *Detraction*? Seeing they lacke profitable Teachers to edifie their soules? Seeing our Ghostly Pastors in this remote place of the Kingdome be ignorant themselves? No other reason can be alladged of this their ignorance then pure penury; whereof the Clergie (especially) here in our Countrey languisheth. Let me looke but in the neighbourhood, where I dwell, and I finde within this one *Hundred twelue parishes*, whose tythes and emoluments amount to a deepe summe in the yeare: Some parishes yeelde eight score or nine score pounds a yeare: yea, the tithes of the least parish arise yearely to one hundred pounds: and yet notwithstanding all this, the poore Curates receiue not aboue twenty nobles a piece in the

Tacitus lib. x.
Ansal.

3

yeare : Out of which they be compelled to pay yearly fifteenthes, procurations, and other exactions, as high as thirty shillings. So that the Ministers pension is little more then five pounds. Which beggarly annuity cannot maintaine him, no nor supply him with necessary rayment. Neyther will any Scholer of worth accept of such a meane rate. For who will rest content with drosse, while he may haue gold? Who will inhabite in a mud-wall cottage, if he may haue better? Nay, if some zealous men were willing to extend the talents of their spirits for our instruction, how can such poore pittances serue to keepe soule and body together? *Venter nec aures, neq; linguam habet.* It agreeth with reason, that the industrious Labourer, chiefly in the Lords vineyard, should enjoy his competent hire: for if maintenance and reward of trauell were taken away, learning must needes fall to ruine. This certainly is the cause, which marreth nurture, and consequently leaues our mindes barren, vntilled, and vnfurnished with true knowledge, insomuch that spacious roome is left for our spirituall Enemy to enter, and to be-leaguer with easie force the feeble forts of our soules.

I will passe ouer with secret grieue and silence, how that thousands within this our Countrey of *Wales* resort not to Church aboue once a yeare, their townships or hamlets being distant from the Church seuen or eight English miles. I could likewise produce many parishes which were not partakers of Sermons in any mans memory, no nor, as farre as I can learne, their Curates neuer graced them with one poore Homily or Catechisme. But because this latter point is a matter out of my element, neither inquirable nor determinable by my Commission, and for feare least these *Ecclesiasticks* of the positive degree procure the Thunder-bolt of Excommunication against me, for intermeddling with their frothy dregges, and for putting my strange Oare into their Barke, though it be to saue it from wracke, like vnto zealous

lous *Peza*, who rashly toucht *Gods Arke*, to stay it from falling: I will surceate my pen, and suspend my censure of their dregges and lees, in hope that they will conuert the same to better purposes, and distill their lees in the Limbecke of reformation, to a pretious oyle of *Tartar*, with which they being annointed and affected, may vent out godly doctrine, & goodly discipline, farre better then with the *holy water*, wherewith our *misopocunifces*, our masse-mongers thinke to chase away the *spirit of Detraction* & other hellish spirits. To wind vp this discontented discourse of my Countreyes *Leuites*, I pray *God* that the *French* prouerbe, whereby they taxe a thing hard to be brought about, fall not our iust vpon some of their heads, that is, *Il y a plus de difficulte qu'a tirer un Prestre de la tauerne*, Thats harder, then to draw a Priest from the *Tauerne*. More yet could I insert concerning the impediments of Education in the land where I liue, which because the curiosity of our hodiernall wittes will sooner helpe to rebound with frumpes, then to redresse or pittie, I will forbear them with a wary caution; lest the enuious enueigh against my zealous *Muse*; lest also I seeme to kicke against the prickes, and strue against the *Heauenly power*, which perhaps hath decreed such fatall fortune vpon these parts of the Iland, for our fore-parents faults, and for our owne filthy facts.

LINEAMENT V.

- 1 That the secret and spirituall suggestion of the *Dinell* is the third cause of the Spirit of Detraction.
- 2 The cunning reasons of the *Dinell* to confirme same.
- 3 Their Confutation.



He *Dinell* being a spirit inuisible to any mortall eye, by close and cunning meanes blowes with his pestilent breath into the foremost seat of our braines, when we be ex-

communicated from Gods presence, and there wheeleth and circleth about our phantasies with a thousand colourable objects, able to entrap another *Eue*. Thence *gradatim*, by degrees his virulent breath, like the *Dragons* venom, steales into our hearts, where hee moueth the blood, peruerteth the humours, corrupteth them with sensuality, in such wise, that we *detract* (like vnto wanton children) our best benefactors, we long and lust after innumerable toyes, after varieties of women, wines, meats, apparell, caualceering companions, and other wordly vanities, openly repugnant to the lawes of God and true nature.

Among many sic stratagems, which he daily inuents to subdue our soules to his slavish yoke, this is not the meanest nor the slowest, that he enchants our willes with charmes of selfe-liking, such as goe beyond all the Magicke spels of *Medea*, *Circe*, and *Calypso*. Assoone as we attaine vnto yeares of discerning good from euill, by his spirituall insinuations wee flatter our sond selues with some imaginatiue excuse or other for euery particular sinne, which we commit. Are we swolne vp with *pride* and *ambition*? Lo, *Sathan* a friendly Sophister, an Advocate without fees, out of our mouthes pleades, that the sonnes of *Zebedee* sought for seates of highest honour; and also shewes, that familiarity breedeth contempt, that it graceth much a Gentleman to shew some stately port, or portly state, that euery abiect treads vpon humilities backe, and that men must behaue themselves according to the times. Ambition is an honourable thought of high spirits, a point of magnanimity, a lofty step vnto vertues chaire. Are we angry, cholericke or franticke? *Our bad Angell* sayes, it is but heate of blood, a short vanishing vapour, a short fury. *Ira furor brevis est*. Patience is but a *Poets* fancy to be practized by ignoble groomes, and dunghilled spirits. A cholericke man hath an honest heart.

Doth the *spirit* of fornication tempt thee to defile thy vessell with forraine seed, and to conuert the temple of the *holy Ghost* into a denne of *diuellsish* sports with *venereous* thoughts? Alas, poore brother, it is but a veniall sinne, a sinne of flesh and bloud, the least of a thousand sinnes, to which all the world is subiect. Age will tame this sinfull spirit. Is it possible for vs to be chaste, when *Iacob*, *Sampson*, and other *Patriarches* could not liue without their Paramours? Doth the *Enuious* man pine away by reason of anothers prosperitie? Is he sicke at the heart with griefe to see his neighbour flourish like a Paime tree?

Inuidus aliterius rebus macrescit opimis?

Behold a friend in a corner, a friend at neede. *Sathan* himselfe transformed into an *Angell of light* protesteth, that it would moue a *Saint*, yea, another *Caine* to see his yonger brothers oblation accepted, and his graue eldership reiected. We are all borne of one father, *Terra filij*, all sonnes out of the same mould, all worthy to participate the like equal immunities, priuiledges, and fortunes one as well as the other. If thou delight in *Company* and dost wallow in pleasure, as the Sow in the mire: There's *One* within thee, which will wrastle alone with many bookish Preachers. He layes out in colours the sweetnesse of pleasure, the contentment of company, the auoyding of melancholy, the shortnesse of life, and therefore hang sorrow, kill care.

Let the *spirit* of coueteousnes possesse thee; and hee will settle his possession (which is as strong as eleuen points of law) by teaching thee *Sophistry* in stead of true *Logicke*, by perswading thee that thou carriest an *Atlantick* burthen vpon thy poore shoulders. *Euristens* neuer imposed halfe such a cumbersome charge on *Hercules* as *God* hath laid restlesse cares on thee, for an exceeding great householde of wife, children, and lazie seruants, how canst thou cherish thy selfe in thy olde age, or arme

O

thy

Horat in Epist.

2. Cor. II.

Iob 33.

Horat. in Epist.

thy selfe against worldly practises, with out a large stocke?

Et genus & formam regina pecunia donat.

Queene coine doth giue both kinne and shape.

Doth truth lay in their dish, that their Teachers are dumb dogges, their Preachers illiterate, or their companions detraacting? *Zachary* was dumbe, the *Apostles* vnlearned, and *Peter* detraacted in denying his *Sauour*. Doth thy *Plades*, thy friend, thy second selfe reprocue thee again for *Detraction* and calumniation? Thou hast more friends then one. Thy *genius*, thy old familiar tels thee, that this other friend is malicious, he rebukes thee of hatred, and not of good will. A true friend will labour to conceale in the cap-cake of silence the couert secrets of his friend, be they iust or vniust, lawfull or vnlawfull, as that *Italian Poet* hath well aduised:

Ariosto.

— vn' vero amico

A dritto a torto doue esser preposto,

Se tutto il mondo lui fosse opposto.

A trusty friend must stand with wrong or right,

Though all the world oppose his friend with might.

Wherefore was the tongue giuen to man, but to vent out what the heart conceiues? All men are not learned in *Lullius* his Art, that they can discourse of euery extemporary matter. Each man hath his proper gift: some men be apt to inuent, some other to controule, some to speake, as if their tongues were on wheelles, and some dare not speake, without precise deliberation: yea, some cannot finde matter to speake, vnlesse their wits were refined with *Tobacco*, good lacke and sugar, or their senses rub'd ouer with other mens relations, tending to nouelties and strange reports. Among which ranke range thou thy selfe, deceitfull *Sathans* darling, and belecue it from the most experienced politick, that if a man disclose vnto thee the secrets of his heart, it is a kind of morality or morall kindnesse in thee to poure out likewise the affects of thy heart, and to answere him in like proportionable

nable measure. It is no wrong, while thou speakest by surmise, or by heare-say. Admit it were true, then how can these *Critical Catoes* bend their browes against thee? how can they iustly taxe thee, or commence suite, *de libellis famosis, de scandalis magnatum*, in the *Starre chamber*, or recover damages by way of an *action on the case* at the Common law? It is not amisse to bruite and blaze abroad doubtfull *detracting newes*, for it may be thou mayest be the motiue of his repentance and reformation. These spitefull spurious feedes of the *Spirit of Detraction* a deuout Schooleman points out in this manner: *Si pauper es, vilem & abiectum te reputat; si Dives, ambitiosum, auarum & cupidum; si Affabilis dissolutum; si Predicator vel Doctor honoris vel humani fauoris quasiorem; si tacitus inuidum; si ciuium us hypocritam; si comedens voracem*. That is, if thou be poore, he reputes thee vile and abiect; if rich, ambitious a niggard, or conetous; if affable, dissolute; if thou be a Preacher, or a Doctor, then he accounts thee a hunter after honour or popularity; if silent, vprofitable; if fasting, an hypocrite; if eating, a glutton.

With these or such like mantles of subtleties the *Diuell* vieth to shroud his inueterate malice towards mankind; so that we presuming on selfe-wit and selfe-will, care not what wickednesse we contriue, nor what vanity we viter with our lips. Nor doe we thinke that our most patient *Lord* beholdeth vs, heareth vs, yea, and knoweth the very cogitations of our hearts, before we haue time to speake them. But *because when we knew God, we glorified him not as God, neither are thankfull; therefore God giues vs up to reprobate minde*: That is, he giues vs ouer to our owne lustes, to finne, *tradimur Sathana*, we are deliuered ouer to be tempted and seduced by *Sathan*, we are excommunicated with *Caine* from *Gods* lightsome presence, barred out of the doores of heauen, and banished from blisse. And if it were lawfull for me to diue in the

Bernard. in Sermon

Rom. i.

Lords secrets, I would say, that the *Arch-dinell*, that old *Serpent* is let loose out of hell for a time to confirme vs in our reprobate natures.

LINEAMENT. V I.

- 1 The naturall manner, how the Spirit of Detraction enters into a man and possesseth him.
- 2 Another reason to confirme the premisses.



Ow so vile a spirit as this of *Detraction* can possesse a man pertaker of diuine reason, I cannot keepe close from my friends the naturall meanes: First, *Will* being *Lady* ouer the *soule*, ouer *reason*, ouer *sense* and *imagination*, loth to minister causes of discontentment to any of her subiects, lest her Dominion through ciuill discord might become enscabbed, resolues to please all handes, sometimes bearing with one, sometimes with another, at last she is glad her selfe to yeeld her suffrage vnto the strongest party, in such wise that the spirit of *Detraction* gets footing with other spirits of errour. Wherein she resembles the *Machianelian* Princes of this world, who complot by their peoples factions for their priuate gaine; one while with the *Gnelfes*, another while with the *Gibellines*; one while with the *white Rose*, another while with the *red Rose*; one while with the *Vrsini*, another while with the house of *Colonna*: vntill at length themselues by the iust iudgement of *God* feelee equall smart, their owne estates turned topsie-turuy; and vntill the triple crowned *Monarch* be chased (like the *Foxe* out of his hole) from *Rome* to *Aninion*.

To adde another naturall reason for the enabling of the premisses, the spirit of *Detraction* at the first by bribing of *memory* & *sense* hath accessse to the *braine*, which

is the lodge of the *Imaginative Lady*, and by his double diligence insinuates himselfe into her amity. *She* a Princess of estimation and fauor with the *Heart*, commends this *spirit of Detraction* to her protection, as a minion or play-fellow to deceiue the time (or rather her selfe) and to discouer vnto her the diuersities of *Spirits*, which might harne her eyther in *detraeking* her credite, or in disposing her subjects to insurrection. Here the *spirituall Hermaphrodite* is let in at first by seeret conuayances as a thiefe (for as yet he dares not openly enter into the *hearts* palace for feare of the enuious *Nobles*). But in processe of time hauing throughly (like *Absolon* or *Seianus*) stolne away the good consent of the *Heart*, and now strongly befriended by her extraordinary fauours in this *microcosme* of man, he enduceth other *humorous spirits* to regard him, and in fine enticeth vnto him in the *hearts metropoly*, the greatest number of the purer vitall *spirits*, where he besotteth them and bewitcheth them with *melancholy, rage, choler, malice*, and other disordinate *passions*: insomuch that the *Soule*, the *hearts* *tuirix* is likewise enforced *nolens volens*, will she nill she, to obey this vnworthy Spirit.

LINEAMENT VII.

- 1 Corollaries for the explanation of the premisses.
- 2 Where wicked Spirits reside in man.



Wicked Spirits inhabite both in the soule and body: some, as the *spirit of malicious Detraction*, the *spirit* of hatred, the *spirit* of enuie, lodge in the highest and chiefest part of the soule, called the *reasonable will* (which is seated betweene reason and sensuality, and apt to be applied to eyther) and these are spirituall, materiall, not knit to any corporall Organ or instrument.

Other some there be that dwell in the inferiour part of the soule, now *Will* being altogether become sensuall, as the *spirit* of gluttony, the *spirit* of lechery, and these are materiall, bodily, and appendants to some corporall subiect, as rightly belonging to the sensitiue appetite.

The former *spirits* are apprehended in the soule, before they descend to the bodies appetite. The latter two are conceiued with sensuall appetite, before it be thoroughly scanned in the reasonable will or soule, whether the acte committed be good or euill. This the auncient Philosophers harp'd vpon, when they acknowledged in every man three seuerall parts proceeding from spirituall and corporall fountaines, namely, the *Intellectuall*, which issueth from the soule in the braine, the *Irascible* which issueth from the heart, and the *Concupiscible* or longing part, which flowes from the liuer. Of these the *Intellectuall* while it remaines incorrupted, may be termed celestially, being the little and liuely looking-glasse of Gods own attributes. The other two being brutall may rightly be ascribed to the sensitiue constitution; specially, when eyther through custome, complexion, or through some accidentall course they become materiall members for the *knowledge of Euill*.

2

In like manner both these *spirits Irascible*, and *Concupiscible*, linckt in affinity with flesh and blood, may also proportionably challenge one vniuersall lodge in the body, as wel as the soule apart vnto themselves, I meane. when they vsurpe a predominance ouer the rest of the passions; and this is the *heart*: for who calumniates his neighbours good name and fame, and hath not the *heart* burning? Who is possessed with the *spirit* of lust, and feesles not his *heart* contenting? Who hates his neighbour, and perceiues not his *heart* panting for reuenge? In the *heart* is the most concourse of humours, and there abounds much fiery heat, seeing that it digesteth the blood, which is sent from the liuer; for euen as the eyes

of

of maydes looke vp to the hands of their Mistresse, and as the lesser wheels in the watch waite vpon the greatest wheele; so all the members of the body depend vpon the heart their punctuall wheele and mistresse.

LINEAMENT VIII.

- 1 That the spirit of Detraction hath two principall instruments, the Hand and the Tongue.
- 2 Their apish trickes.
- 3 Their monstrous effects.
4. A brieve debortation from Detraction.



VEN as wise Philosophers by signes and effects doe finde out naturall causes, by properties they sound out essences; and by leading sparres doe ayme at leaden mines; so must we by some externall operations apprehend the instrumentall meanes, by which the froathy spirit of *Detraction* manageth whole rablements of wrangling and iangling actions. And these are two, the *Hand* & the *Tongue*: with the hand *Sathan* procures a man to write infamous libels, inuectiues, Satyres, and disgracefull letters and times (not inferiour to the *Popes thundring Bulles*) against his powerfull *Makers* name, or at least wise against his honest neighbours fame, yea though he be an hundred miles distant from him, with such violent and insupportable fury, that one knowes not, which is more dreadfull the pike or the pen. Such a one might well be called a *Calamoboas*, that is, *the lusty or lusty Crier with the pen*, as *Antipater* in *Plutarch* termed *Carnecades* the libeller.

Some other times a dumbe spirit possesseth our outlawed out-casts; so that with dumbe shewes, winking eyes, wry mouthes, bended browes, pointed fingers, touch of feece, and other apish trickes, they tempt the patience of the godliest man. Which beast-like visage a moderne Poet thus painteth out:

Me

Pauper Henric^o.

3

*Me digitis monitant, subsannant dentibus omnes:**Hic aures Asini, fingit & ille canem.*

With fingers point, with grinning teeth they flout me,
 One Asses eares, he dogs tongue makes about me.

The other and common instrument of *The spirit of Detraction* is the *Tongue*, which being ill ordered and Turtourlesse may bee termed a leprous sinne, a contagious sinne, spreading farre and neere the hyperbolical deuises of the *Dinell* by the mouth of the *detracting spirit* towards the credulous eares of mortall men. Wherein it is a thing remarkeable, and worthy of graphicall obseruation to see how this small member can worke such turbulent tumults, throughout all the circuit of mans little world.

The repercussion of it stirres the gall, enflameth the blood, netties the heart, and musters together all the mutinous powers of the body in reuenge of the other opposite *spirit*. But when all comes to all: *Truth is great and must preuaile*. In cold blood men of vnderstanding will grow to this conclusion, that the tongue endamageth three soules, the absent whom it backe-biteth, the present person which is attentive, and the *Detractor* himselfe, which bloweth the dust, and it reuerteth backe vnto his owne eyes. *Enill words corrupt good manners*, and also bewray the motions of the heart: for *euene as the tree of the feld is knowne by his fruit, so is the thought of mans heart knowne by his words*.

Ecclesiast. 27.

4

Where is Charity? Where is Taciturnity? While the tongue becomes the *Dinels* Trumpeter, to sound out his malicious words of defiance? O imprudent age! O careless folke, which suffer themselues to be allured by hellish Nighting-galles!

Fistula dulce canit, volucrem dum decipit auceps.

Cato.

The Fowler lures melodiously,
 While he takes birds deceitfully.

Ecclesiast. 5.

In regard of which circumstances, *Let thy words be few, for as a dreame comes by the multitude of businesse; so the*

the voyce of a foole is in the multitude of wordes. And let those golden sayings of the Apostle be firmly imprinted within the closet of thine heart : *Griue not* (quoth he) *the holy spirit of God, by whom thou art sealed vnto the day of redemption. Let all butternesse, anger, and euill speaking be put away with all malicioufnesse.*

Ephes. 5.

LINEAMENT. IX.

1 The Authors censure of certaine English Pamphleters, and Ballad writers, with an inuocation to my L. of Canterbury for a reformation, not onely of these abuses in writing, but also of other enormities committed against the Church-Censurs.

2 A Description of good and euill writers.

3 That there is a mixt morall kind of writing, seruing as the lesser light for the conuerſion of the naturall man.



Ere in I cannot chuse but somewhat touch the apish spleene of certain English Pamphleters, who to gaine themselves windy applauses and popular praises among *Sathans* posterity (like vnto *Erostratus* who fired *Dianaes* famous Temple at *Ephesus*, to the intent he might be spoken of in after ages) do publish daily the puffed leauen of their phantasies, which the Poet otherwise calles *Ingenij caprificum*, The wilde Fig-tree of their greene wittes, or as we vulgarly say, *their wilde seed Oates*. These bastard Bookes, begotten in an euill houre vpon the effeminate aspect of *Venus* and *Mars*, I could wish to be suddenly suppressed, as Monsters opposite to the sacred spirit of *Regeneration*. And for this purpose I humbly inuocate on you (my iudicious Lord, *Great Britaines Metropolitane*) intreating your further vigilancy in rooting out those vaine Vines, which according to the nature of ill weedes will in time ouer-grow your pruned plants.

But who am I, that dare admonish the *Ambrose* of our age, who with your heauenly food of *Ambrosia*, Man-

I

Persius in Sat. I.

na, and *Nectar*, doe nourish the soules of our *Christian* Church providing milke for their young ones, medicine for their sicke, and meate for their strong. Right reuerend *Lord*, I know it is presumption in me to discourse with so great and graue a Personage. Yet notwithstanding, because our *English* Adage taught me this vncontrouled rule, *Spare to speake and spare to speede*; I will not spare to enforme your *Grace*, what wicked weedes doe ouer-top the graine of my native soile. Beside those rotten rootes of writing, the neglect of your Constitutions and experimented Orders, whereby our *Commissaries* must not call to question the sincerer sort of people vpon bare and naked fame, for euery slight and slanderous imputation: whereby they are forbidden to prouounce definitiue sentence, without the aduice of discret *Advocates*: whereby our *Proctors* are charged not to frame their *libelles* without the opinions and hands of *Advocates*: and whereby their wrangling noyse in Court is stunted: I say, the contempts of these and other your Canonically commaundements by your meaner Officials; which now in your first Visitation may more acutely be espied, are the principall causes, that they of the layer and lower sort become more carelesse in their carriage, more addicted vnto *Detraction*. For surely there is nothing in this spacious Round or Vniuerse of nature, which more resisteth the execution of lawes, then the ordinary heape of friuolous and froward suites, then the disobedience and breach of ciuill customes in men of higher note. These, and many other enormous crimes enuring the popular ranke to peremptory and peeuish thoughts, deedes, and speeches, your prouidence may expell for a time, if not quite extinguishe and extirpe. Your fame eternized through your euer-shining bookes, through your neuer-spotted actions may worke some miracles in the conuersion of our *Detractors*. Yea, your noble Name, illustrious *A B B O T*, a Name (I confesse) somewhat ominous

minous among the aduerse side, the admirers of auncient *Abbeys*, I say, your very *Name* etymologized from that *Abba* of *Adoption*, the sounding voyce of a sighing spirit, may serue as an instrument of the *holy Ghost*, to transmute roaring Lyons into lowly Lambes.

By our *Ciuill law* wee hold that all monsters may be freely slaine. Among the auncient Romanes they burned their Monsters with fire, composed of those woods commonly called *unluckie*, namely, with bryars, brambles, thornes, hauthornes, and with others such like vnfruitfull and vnfertile shrubbes. After this manner ought our monstrous Bookes and Ballads to be vsed and interdicted, which licentiously detract from the Euangelicall grauity. For to what purpose did the *Spirit of spirits*, the *spirit* of eternall life enable vs to regeneration? But onely because we should shew our selues thankfull for so soueraigne a fauour. And do we proue thankfull vnto him, when we abuse the talent which he hath lent vs, as prouident Oeconomickes or Stewards, to lay it out for his best behoofe? No certainly, we are but loose and lauish Stewards, when we beget and bring vp such monstrous embrions of Bookes, like vnto our iolly hunters, which conuert their childrens portion to the vse of dogges. Let industrious Inquisitors critically examine ouer most of such bookes, as are yearely imprinted in this famous Citie of *London*, and they shall finde them fitter for *Vulcans* fiery furnace, then for *Mercuries* learned Library. For my part I haue experimented, that when I laboured (like the Bee) to sucke out some substantiall iuyce out of many of these bookes, I could not get one droppe to distill downe my painfull pen. When I would haue gathered golden graines out of *Cherilus* his dounge, instead of gold I collected drosse. Such detracting and deluding *Alchymists* are our Pamphleters. When I had employed the vttermost of my deuoir analytically to draw the materiall points of a whole printed quire of paper in-

to short springs and heads, in stead of matter I found in a lice, in stead of marrow *detractions*, in stead of method neyther rime nor reason. In a word, I found *Charilus* to be a cursing *Barretour*, and a common brawler, more worthy to receiue a thousand fillips or buffets, rather then one *Phillippine* or Rose noble of gold.

There is a kinde of *writing* vntolding the knowledge of *Goodnes*, full of viuacity, tull of vigour, full of that liuely vertue, which the Poets termed *salen* & *leporum*, salt and serious substance to season our wanton wittes withall. This kinde of writing is the reflecting Image of those two Testaments, *into whose* despised *corps* the spirit of life after three dayes and a halfe entred, whose validity is so vehement, that they bring downe floods of blood from heauen, yea, and many sortes of plagues and vengeance vpon all malicious mortals. Likewise there is a prophane kinde of writing, seruing onely as the instrument of the *knowledge of euill*, for taunts and temptations fraught with Satyricall scoffes, with scurrility, with *Sco-gins* sports, with amorous allurements, deuised by the Diuell for the replenishing of his Kingdome, and for open euidence of condemnation against the reprobate before the grand Iurie of Heauen at the latter day. The former kinde of writing hath but small amity and alliance with flesh and blood; it is spirituall and proceedes from the inward man. Hee that reades a booke of this stile and stampe, shall neuer hunger nor thirst: It heateth the heart, it healeth the passions, it quickneth the spirit, and (like the Sunne) disperseth the thickest cloudes of sinfull nature. The other kinde of writing communicates with flesh and blood, causeth men (as malefactors) to shun the light, to liue in the darke some valley of death and damnation; and being like brute beastes, bereaued of reason and Diuine knowledge, it makes them aliue to be entrowled in the Calender of the Dead.

Out of both these kindes there flowes a mixt or morall

rall manner of *writing*, inconstantly partaking of the indifferent knowledge of good and euill. For man hauing lost his originall happinesse, was left here on earth to sojourn in a middle State betwixt heauen and hell. With this mixt moralitie, *Plato, Plutarch, Pliny, Seneca*, and other Pagan Philosophers were endowed, to the end that Gods mercy might be the more glorified, and that the *Gentils* should be inexcusable in their conuerſions, when they were confuted by their owne rules. For euen as his Omnipotent *Maiessty* vouchsafed out of his magnificence to bestow a speciall priuiledge and prerogatiue vpon the *Israelites*, to annoint them with oyle of gladnesse about their fellowes, to direct them by extraordinary meanes, to feed them with *Manna*, with the purest bread: So at length by reason of their hardnesse of hearts, out of his meere mercy sithe towards the *Gentiles*, hee sent the Sunne-shine of his grace, to enlighten their *Horizon* by such ordinary and mixt morall meanes included in their owne bookes to introduce them to the knowledge of Goodnesse, to the reading of the Scripture, which (as I said before) is the reflecting image and inferiour light; so that the *Gentiles* enioy the same at the second hand, as crummes reiected and reliet by the luxurious *Israelites*.

LINEAMENT X.

- 1 Certaine Detractions of four common Stage-players are taxed.
- 2 How God distributes his gifts diuersly to euery particular man.
- 3 The Authours brieſe Apologic concerning his owne imprinted workes.



But how comes it to passe in this flourishing time of the Gospell, that our *Nationes Nasuti*, are permitted to publish in print their dreams, and shallow conceits, which tend to the dishonour of Gods name, and to the disgrace of their neighbours

bours fame? Verily, the iudgement is iust: that they should be ledde into temptation, and become attentive to lies and libels, because they glorified not his hallowed name, nor listened to the words of truth, whereby they might be saued. Herein our common *Stage-players* and *Comicke-writers* haue as many witnesses as the world hath eyes, that all kind of persons, without respect of sexe or degree are nickt and nipped, rayled and reuiled by these snarling curre-dogs. For let a man endeouour to walke vprightly in the sight of God, separating himselfe as neere as he can from tatling tospots and Tobacconists, loth to sit in the seat of the scornfull and vnrighteous, lest he become like will to like, and especially loth to communicate in the *Eucharist* with such notorious and prophane persons; presently these Ganders gagle, that such a one is an hypocrite, or a peeuish puritane. Let a man be silent, putting the barre of discretion before his lips, lest his tongue trippe, and procure hurt, according to that:

— *Nulli tacuisse nocet, nocet esse locutum.*

No hurt by silence comes: but speech brings hurt: These muttering *Momes* paint out, that he is a meacocke, a melancholicke Mummer, or a simple sot. Let an ingenuous scholler salted with experience, seasoned with Christian doctrine, hauing his heart seared and sealed with zeale and charity, let him but broach forth the barrell of his wit, which God hath giuen him; they crie out that his braine is but an empty barrell, his wit but barren, his matter borrowed out of other mens bookes.

At which last imputation, though I confesse this ancient saying makes for them: *nihil dictum, quod non est dictum prius*: that nothing can be spoken, but what is spoken of before; yet notwithstanding I must needs tell them, that there bee other circumstances also fit to be considered, as the importunity of the times, the multiplicity of nouell inuentions, the extraordinary gifts of the

spirit,

spirit, the nature of the Readers composed and disposed by measure, number, and waight, for the glory of the *Giuer*, euen as the *Holy Ghost* hath given them viterance and capacity. Thus rageth *Sathan*, rayfing vp his instruments, and causing them to scatter abroad such scandalous rui.ours vnder hand againſt good mens credites, for feare leſt his cuſtomes quaille, and leſt his Mill, which hitherto neuer wanted moulture, ſhould ſuddenly ſtand ſtill without emolument, or gaine of ſoules.

All men write not the ſame matter, nor after the ſame manner, after the ſame method, after the ſame mould. For if all men manured the ſpacious ſielde of Rhetoricke, what ſhould become of the ſuccinct and materiall ſubſtance of Logicke? If all men were Auditours, who ſhould teach or preach? If the body of man were all *Eye*, what place were leſt for the reſt of the ſenſes? If the faculties of the ſoule were all *Memorie*, where were the other Intellectuall attributes? For theſe reaſons it hath pleaſed *God* to diſtribute diuerſly his Diuine vertues, as nuptiall dowries to euery particular man. Some he inſpires with one kind of knowledge, ſome with another, and all for his honour. Some perſons according to their knowledge of good and euill, are fitter to write Proſe, rather then Verſe, ſome to interpret, ſome artiſicially to inuent out of their owne braines, ſome other to collect curſorily or analytically out of other mens hiues. And that I may inſtant in my ſelfe, as I deriued a booke of mine called *Naturall and Artiſiciall Directions for health from Philoſophers, as well moderne as annient*: Which alſo I maniſteſted in theſe verſes, now of late omitted by the Printer in the third and laſt Edition of the ſaid booke:

*Furtinis olim varijsq; ſuperbijs Oſcen
Plumis; ex multis fit liber iſte libris.
Redde cuiq; ſuum: vileſcit protinus oſcen,
Hic ſine Natrâ ſætes & Arte liber.*

Obiectio.

Solutio.

*Ex herbis fit mel, hominis ceu simia Texvn**Emula natura est, Meonidisq; Maro.**Sit licet ex multis opus hoc, tamen vile quouis**Teste, voluminibus candidin'q; tuis.*

As for my other workes, which I set out in Prose and Verse, I confesse they were composed by me as *pueriles pupæ* as the froathy fruites of mine adolescence, and as one writes of *Ramus* his Logicke, they were inuented *ardore iuuenili*, vpon a youthfull spleene or sting. As there is nothing comprehended in them worthy of immortality, or of *Homers buskin*, as they say: so I am sure there is no great harme in them, wherby Apothecaries or Fishmongers should challenge them for waste leaues to wrap about their drugges and Macarells, *pipere & scombris digna*. Let them then be taken as *St. Iohns* hearbe, which (as our Cookes report) being put into the pot, will neyther doe good nor hurt to the pottage. But for this present booke of mine, wherein the *Spirit of Detraction* is *Coniured and Conuicted*, I dare inuite the whole crew of *Archilochian Cynickes* with their *Satyres*, *Iambickes*, and *Libels*, with their *So and So*, with their vies and reuies, with their *phi. sie upon it. sie upon it*, to dash and blurre it ouer, to taunt, to teare it, to sling their *caps* at it, to make Tennis-balles, and to bandy it away if they can.

For I cannot do withall, if fooles will be
fooles still, and so liue and die in
their foolish phantasies.

LINEAMENT XI.

- 1 What kind of persons the Spirit of Detraction doth soonest possesse : with a description of the common people.
- 2 That wise men and of resolution must not feare the Detractions of the common people.
- 3 That it is necessary for Enuy to be the companion of vertue, and for the Spirit of Detraction to follow Magistrates, as the shadow the body for the corroborating of their vertues.



The Spirit of Detraction very seldome approacheth nigh to learned men, I meane, to them whose liues differ not from the rules of learning. For hardly will they be infected with erroneous vices, whom learning hath purged. Commonly he watcheth about the ignorant and common sort of people, to inueigle their vnderstanding, to sowe vanity and malice in their hearts, that afterwards they may continually varie, and as rotten vapors disperse them for nouelties into the open eares of their neighbors. These be they, whose first salutation in all meetings, is to aske, What newes? These be they, which liue by newes as the Salamander by the fire. These iolly fellows, as if our gouernement in Great Britaine were a confused *Anarchy*, or a petulant *Democracie* do descant and deliberate on wise mens deedes; yea, and now and then on their liues. Whatsoeuer a wise man doth considerately or moderately, they argue it a kinde of slothfull cowardise. What is circumspectly forewarned, that they hold to be curiosity, but what soeuer is rash, hasty, and precipitate, that is thought by them to be couragiously determined. These monstrous Hydras of many heads, *Bellua multorum capitum*, do ground their opinions vpon sandy foundations: they are stout when dangers are a farre off, and very irresolute when they are imminent and at hand. Unhappy is he, which reposeth any confidence in their assertions. Admit a man is by them iustly extolled, what thing

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Cassiodor lib. 8.
Epist. 13.

Thucid. lib. 3.
Hister.

Boetius lib. 3. de
consol. Philoſoph.
proſ. 6.

2

more augmenteth it to the conscience of a wise man, that measureth not his good by common rumours and reports, but by the infallible truth of the conscience? *He that is praised unworthily, ought to bee ashamed of his praise.*

On the contrary, suppose that the vndiscreet multitude rageth against thee with booke, bell, and candle for thy vigilance, seruice, and paines taken in the behalfe of the Weale publique, what harme I pray thee, may redound thereof? Let the security of thy conscience mitigate thy griefe. If thou were badde and like vnto thy *Detractors*, thy company would be much more pretious vnto them. Euery like loues his like: as a certaine *Athenian* answered one that asked him, why hee subscribed to the banishing of *Aristides the iust*? for none other reason (quoth he) *then because he is iust*. But thou that carest more for the precepts of the Lord then for the prescriptions of man, esteeme none otherwise of the *spirit of Detraction*, then of an idle braine, or a talkatiue tongue. *Tollat sua munera cerdo*, let the popular sort keepe their applauses and corruptions with themselues. While thou walkest vprightly in the sight of God, it is not their confused *Detractions* which can impair thy credite. Iustice shines on thy side with vndefiled honours: she will patronize thy fame, and shelter thy good name vnder her vertuous wings. But for all this, thou murmurest, that the *spirit of Detraction*, prouokes many priuy aduersaries against thine innocence, whose chiefe study is to register thy daily speeches *in folio* with a mishapen tale, and to calender thy proceedings, as if they were solemne actes and monuments, with an intent sometime or otherto rippe vp a whole volume or legend of transgressions against thee before the Higher powers. O simple animal, Oliuer-hearted man. An Heathenish Embassadour could answer great *Alexander*, that his Countrey-men feared no earthly thing at all but onely one, namely, lest the skie

skie would fall. And yet thou a *Christian*, which knowest the vncertainty of this world, fearest (like a crauen) Ieuery craking companion. Whereas contrariwise thou oughtest to fore-arme thy spirit with an vndaunted resolution, after the example of an elderly *Iudge* in this our Common-wealth, who being admonished by his friends not to goe abroad so carelessly without company for feare of many enemies, whom he had stirred vp through his seuerity, thus constantly answered: *Alas, what can they doe, vnllesse they will shorten some few dayes of my life, whereof I expect daily to be ridde by the hands of God?* Let them ban, let them curse, let them yell, let them fume; for mine owne part, were the case mine, I would retort and returne backe vpon them none other counter-note, none other reuenge, then mine humble prayers to God for their amendement.

An honest man ought to reioyce that enuy awaites vpon him, that the *spirit of Detraction* attends vpon him: for how shall it be knowne that hee is honest if hee be without temptation? *Iobs* patience had not beene so illustrious, if *Sathan* had not repined at his *godly* liuing. *Susannaes* chastity had not shined so conspicuous, if the two Elders had not vrged her to villany. Neyther had the power of the great *Iehouah* extended with such Maiesticall terrour among his creatures, if he had not left some to be hardened and ledde astray. The light is most apparant in the darkest Chaos. Euen so doth the Protestants faith appeare most bright in respect of blinde Papists. A faire womans beauty shewes neuer more gallant, then when she stands among deformed Dowdes, nor can a generous spirit be discerned more cleerely then in temptations. In temptation, in aduersity, a wise man shall quickly see of what mettall or stufte the tempted is composed. Surely it is requisite for the strengthening of our faith, and for the glory of God, that the Elect (like gold that is seuen times purified in the fire) be purged from

from the froathy dregges of flesh and bloud, cyther by sensible stings in their owne persons, or else by exemplary animaduersions of other mens errors. Euen as that woman, whom her husband apprehends in adulterie stands in greatest awe and subiection, and commonly from that time forwards esteemes her husbands commandement most pretious, as, it were the legall rule of her life; so the sinfull soule that acknowledgeth her owne guiltinesse, stands in greatest feare of Gods iudgements, and euer after her conuersion watcheth, as it were with *Linceus* eyes, lest Sathans messengers, namely, the *spirit of Detraction*, the spirit of mallice, or such like fiends doe finde a hole in her coate, or a breach in her fort. *St. Paul* writes, *that he had bene exalted aboue measure with the abundance of reuelations, if the messenger of Sathan had not buffeted him, and giuen him a pricke in the flesh*, which I take to be aduersity or persecution. And so likewise should we waxe too proud with prosperity, if we neuer tasted of the cup of aduersity. This moued the Samian Tyrant, to cast into the Sea an inestimable Iewel, because he might, seeme to change his rich fortunes. Which superstitious custome the Venetians tooke vp, their Duke throwing into the Sea a golde ring: though now-a-dayes they alledge that ceremony onely at their Dukes installing, to be a foolish marriage betwixt their state and the Sea. Without doubt it is expedient that the *spirit of Detraction* attend on Magistrates as their shadow, lest their pompuous authority puffe vp their minds aloft to the highest altitude of the Zodiacke, or lest, as the *Lyricke* vaunteth:

Sublimi feriant sidera vertice,

With lofty heads they strike the starry skie;
and so with ambitious *Phaeton* they forget God and themselves. These things considered, Magistrates must looke somewhat neerer vnto their wayes, if not for the loue of vertue, yet *formidine pœna*, for feare of punishment.

ment, for feare of *Detraction*. Neuerthelesse, I exhort wise men to make more account of them that be detracted and enuied, and to countenance them in their authorities against such furious tempests; for they know that neyther themselves, nor yet their Prince are exempt from Sathans frownes and stings; and also they know that the multitude (who, as *Lipsius* interpretes, is *verè vulgus fax & limus*) haue euer opposed themselves to the true passage of vertue. Which caused a great Lord of *France* thus to comfort *Monsieur du Chesne*, that complained vnto him, how he was *Detracted* and enuied by some in his countrey: You complaine (quoth this Nobleman) of a matter, whereof you haue cause rather to triumph, and to erect vnto your selfe a Trophee: for in that you are enuied, it is a very certaine token and argument, that there is some vertuous thing in you, which deserues to be praised: *Vous vous plaignez d'une chose, dont vous deuriez faire trophee: car estant enné, c'est un signe & argument tres certain, qu'il y a quelque chose en vous de vertueux, qui merite d'estre loué.*

La Portraict de
la Sante. Sect. I.
cap. 1.

LINEAMENT. XII.

1. *Why men sojourne with the spirit of Detraction, and will not be lodged from him.*

2. *That no worldly causes ought to dispose a man vnto Detractions.*



Hat which is once inueterate in the bone will hardly out of the flesh: euery creature loues his natural home, be it neuer so homely, and will not depart therehence voluntarily, no more then our Northern Nations will be drawne to *Virginia*, *Norimbega*, or some other countrey in the *West Indies*, where abound farre richer commodities, richer grounds, and ampler scope for the fruition thereof then they haue in *Europe*. So that I may boldly say vnto

them, as once I said vnto a worthy friend of mine, which preferred his mountanous lands before our fertile fields : *O infœlix avis, qui nasceris in obscuro loco.* O wretched bird, which wert bred in a wretched place. Such is our folly, that we cannot exchange our barren solæcismes for refined syllogismes, our barbarous mumpsimus, for a reformed sumpsimus. We cannot leaue off our cancred customes for a regenerous vertue. Our constitutions are queasie; and so inured to malicious *Detractions*, as a certaine woman of *India* to strong poisons, that we cannot without a perillous dislemperature reclaime our selues from that poysoned vsage.

2

Yet notwithstanding all thy customes, O heedlesse man, thou art weighed in the ballance, and found too light. Better it is to dwell in *Mesech*, in the Tentes of *Cedar*, nay in the strangest countrey among the *Cannibals*, then to sojourne among such cursed copi-holders or villanous vassals vnder the *spirit of Detraction*. Wherefore weane thy minde from *Detractions*, while thou hast store of time. Giue euery man his due, or hold thy peace, and let Gods prouidence alone. If the world like thee not, detract not from the vilest wretch, but rather reioyce that others yet delight in charity, in distributing almes. Or doth thy neighbour disquiet thee, because he is not as bountifull as thy selfe? Looke thou onely to thine owne talent. It may be, that of himselfe without thy carping, he will become a liberal conuert, like that *Terentian Demea*: Though thou be strong, he may be more actiue: though thou be strong and actiue, he may be wiser or more pregnant in wit: though thou be nobly borne, he may haue a better face: though thou hast an amiable face, he may be better bodied: yea and perhaps, though thou and he be as charitable as *Tobias*, as bountifull as *Macanas*, as strong as *Hercules*, as nimble as *Asahel*, as wise as *Solomon*, as well descended as *Aiix*, as beautifull as *Abfolon*; there may come a gouty *Crassus*, and a greedy

greedy *Crasus* onely with earthy excrements to bereaue you both of your hearts contentment, your amorous Saints. For this cause embrace patience and taciturnity, and neuer detract from *Tobias* his charity; from *Macanas* his bounty; from *Hercules* his strength; from *Asahel* his actiuity; from *Solomon* his wisdom; from *Aiza* his birthright; from *Absolon* his beauty; nor from misers their golden trash: though the want of them or of worldly pleasures discontent thy wordly thoughts. If one Sparrow cannot light vpon the ground, if one haire cannot fall from our heades without the appointment of God; why dost thou, O simple man, sometimes swell with anger, sometimes scoffe and scolde, some other times pine away with enuy, and at all times raise vp a tumultuous hurly-burly, and a confused combustion within thine owne body, against thine owne soule, because this world sorts not altogether according to thy will and wish? Remember the fable of the foolish Frogge, that maliciously repined at the Oxe, because he dranke more then himselfe, and so struing to match him, burst his owne belly. After the same sort,

*Dum mendicantes plures videt, ore dicaci
Persequitur mendicis, acri marcet q̃ dolore.*
One beggar frets with rayling and with woe
Because he sees neere him more beggars goe.

LINEAMENT. XIII.

The Conclusion. shewing that all persons from the Prince his Scepter to the Coblers naule, are subiect to Detracting tongues.



Hat Prince euer flourished without Calumniation? What state euer stood without Enuies sting? What Trade without interruptions of malicious Sycophants? *Figulus figulo.* One Mechanicall person repines at the other. One neighbour
speakes

speakes ill of the other. *Moyſes* had his *Corah*, *Dauid* his *Semei*, *Achilles* his *Therſites*, *Homer* his *Zoilus*, *Philip* his *Demades*, *Alexander* his *Clytus*, *Mardocheus* his *Haman*, *Socrates* his *Anitus*, *Cicero* his *Saluſt*. Neyther liued our Sauour *Chriſt* without thousands of ſlanders. Did he caſt out Diuels out of vacleane bodies? No, ſaith the Iew, he could not caſt out Diuels, but by inuocation on *Baalzebub* Prince of Diuels. Did he cure the blinde? Let vs examine his Parents and trie the truth. Did Father *Abraham* belceue in *Chriſt*? That could not hee, when *Chriſt* was not yet borne. Did *Chriſt* proteſt himſelfe to be the *Meſſias*, the King of the *Iewes*? As falſe as the reſt; *Elias* muſt firſt come; and he that names himſelfe King, ſinnes againſt *Caſar*. Such was the malice of this monſtrous Fiend, that he cauſed his Miniſters to raile at *Chriſt*, to rend his Diuinity in his laſt diſtreſſe. Some yelled, *If thou be the Sonne of God come downe from the Croſſe*. Others mocked, *He ſaued others, himſelfe he cannot ſaue*. Others, *Thou that deſtroyeſt the Temple and buildeſt it in three dayes, ſaue thy ſelfe*, Thus was the Sonne of God reuiled as long as hee liued; Yet opened hee not his mouth, but ſate ſtill like a Lambe before the ſhearer. After his glorious reſurreccion, theſe ingratefull *Iewes* affirmed, that his diſciples ſtole away his body, for al that their *Centurion* watched about his tombe. In like manner the *Corinthians* back-bited *S. Paul* for his charitable care on the behalfe of the poore Saints at *Ieruſalem*: *Though himſelfe was not chargeable vnto them: neuertheleſſe, being crafty he caught them with guile*. And againe, *his letters were ſore and ſtrong, but his bodily preſence weak, and his ſpeech nothing worth*. Thus rageth *Saiban* by his detra-cting deputy ouer perſons of all conditions, ouer Nobles, and ignobles, ouer the Clergy and the Laity, from the Prince his Scepter to the Coblers naule, from the crowne to the foote, yea euen from the Kings crowne to the poore mans ſpade.

Eſay 53.

2. Cor. 12.

2. Cor. 10.



THE
FOVRTH CIRCLE
OF THE SPIRIT OF
DETRACTION, CONIVRED
AND CONVICTED.

LINEAMENT I.

- 1 *The felicity and infelicity of our Countrey of Great Britaine.*
- 2 *The Authours supplication to the high and mighty Court of Parliament for suppressing of common Swearing, Blasphemies, Slanders, Perjuries, and other Detractions offense to God and their Countreyes weales.*
- 3 *That they crucifie Christ anew, which sweare eyther wantonly or wilfully by his blood, &c.*
- 4 *The Authours motion for more Additions to the Statute of Perjurie.*
- 5 *The necessitie if these Additions, and of likely circumstances to lead our common Iurours.*



Noble *Iland*, our native land, how happy art thou, that art so famous among thy neighbours, among the nations, for thy faith vnto thy spirituall Sponse, for the good and pleasant saour of thy most pretious balmes! O noble *Iland* of great and gracious Britain, whose name is a sweete smelling ointment, when it is shed forth! How happy art thou that excellest all the *Iles* of the Ocean, Indian, and Mediterranean Seas

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Can. 1.
Ibid.

Esdr.

Apoc.

Cant. 2.

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as farre as the light of life exceedeth dulnesse, death, and darkenesse! And how vnhappy art thou, which notwithstanding this thy happinesse, this exceeding excellency, and famous faith, that enlightens thy soule aboute the noone-tide Sun? How vnhappy, I say, art thou, which being humane as well as Diuine, partaker of Good and Euill knowledge, hast thy night as well as day, thy winter as well as Summer, thy darke some eclipses as well as the Deities glorious glimpses? How vnhappy art thou, that holdest the *Dragons* detracting stinges, and the *Eagles horrible wings*, as well as the *Dones* simplicity and the *Lambes* integrity! How vnhappy art thou, that hidest within thee nests of nasty and noisome foule, *Cages of euery vncleane and hatefull birds*, and that harborest within thy bosome *Hypocrites, Blasphemers, Periuersers, and Antichristians*, as vile venomous vermine, as Foxes in Lambes skinnies, *Foxes that hurt thy Vines, Vines which beare blossomes*. Thy Wolues are long sithence worne and weeded out by the policy of a prouident & prudent Prince. And why may not likewise thy *Dragons*, thy foule birds and filthy *Foxes* be rooted out of this vnitied Realme, seeing that our present Prince surmounts all his Progenitors in policie, prouidence, and prudence?

It is high time, my *Soueraigne Liege*, that you bestirre your powerfull Scepter, proclayming out strong thundering threats from *S. Michaels Mount*, to the furthest bounds of *Calydone*, against all licentious and lying libellers, against detractors of their neighbours names; or at least wise against such prophane persons, which presume to wound the *Maiesie* of their great *Creator* by their malicious or wanton wordes. To this end like vnto that *Clowne* of *Danubius*, who spared not to speake the truth from his very heart before the *Emperour Aurelius*, and the whole *Senate of Rome*, an obedient and obsequious seruant of yours, borne vnder *Cambriaes* climate, doth here enforme your patient *Highnesse*, that the *Sunne can*

no longer shine in your Christian Kingdome vpon truth and blasphemy, without a most terrible eclipse of discontentment. Arise therefore, O King, and caule these noysome Foxes to be both slaine and flaine. Let their habitation be desolate, and no man dwelling therein. For they that be Traytors to their Heauenly King can neuer be true to their earthly King. They that wittingly and wilfully reare in pieces the Titles of the great Iehouah, will also proue rayling Semeies, and reuiling Sathans against your royall Highnesse. Their tongues like sharpe pointed arrowes, will passe and pierce through your hard steely armour, your armour of prooffe, my Lords both spirituall and temporall. Their throats like open Sepulchres, doe threaten to bury your wounded bodies, O yee Knights, Burgesse, and Commons. Yea, these Knights of the Post, these common swearers and detractors will conspire some time or other to blow vs all vp one after another with the gun-powder of their blasphemies.

O then let not such Atheisticall Agags be spared, but let them perish by the hands of Samuell; let them perish in the pit of perdition, as persons faire worse then murderers: for these kill but the body, whereas the periured kill themselues totally, both body and soule. And as an auncient Father writes, *They that blaspheme Christ now reigning in heauen, do sinne no lesse then they, that crucified him here on earth.* When they forweare themselues, (whether it be by compulsion, or of custome, or of some worldly respect, all is one) eyther by Gods body, by his blood, or by his woundes, they spiritually pierce his sides with their bloody weapons (for a wicked tongue is worse then any weapon) and like pitiless Pilate, they scourge his sanctified body againe. When they sweare by his head, as our swaggering swil-bowles will sweare by any part, they plaite another Crowne of thornes vpon his hallowed head. When they sweare by his foote, they naile his innocent feete to the Crosse anew. When

Psal. 69.

Act. 1.

3

Ang. in psalb.

they sweare by Gods death, by Gods heart, they put him to death, and being worse then *Indas Iscariot*, they plot to supplant the heart of life. When they sweare by senseles blocks & stocks, by the *Masse*, by *Gog* or *magog*, they detract from Gods honour, in attributing his due to dumbe and deafe Idols. But when they wilfully sweare betwixt party and partie in iudiciall proceedings, by Gods Sacraments, or forswear themselves vpon his louely Legates, the Testament eyther olde or new, they blasphemously detract from the Father, the Word, and the holy Ghost, by reason that Gods word comprehended in those holy Oracles is the right record on earth, resembling the word incarnate now in heauen, who redeemed the penitent from *Sathans* thrall; euen as the other two mysticall records of water & the spirit, or of Baptisme and the Lords Supper, represent the Father & the holy Ghost, the one signifying our Election by Baptisme and repentance from the Father before all worlds, and the other witnessing and sealing the same into our consciences, and also breathing faith, loue, charity, and other Diuine gifts into our barren wils, as is most euidently testified in those Testaments: so that wilfull perinry and blasphemous Detraction, either to the derogation of Gods honour, or to the detriment of his creatures (if without commission I may discern of spirits) may be termed a sinne against the holy Ghost, or against the whole Maiestie of the sacred Trinity. No lesse also sinne the suborners of periurie, then Periurers themselves: nay, they encurre a farre greater punishment, because they occasion the losse of other mens soules, namely, of the suborned persons, besides the losse of their owne soules. And to detaine them more surely and safely in hell, the iniured parties, against whom such perinry was committed, will continually craue and crie for vengeance.

In respect of which abhominable abuses, and for that the Diuine is now-a-dayes most spiritually busie at the
shut-

Shutting vp of this last tragicall scene of the world, may it please your *Souerainties* to ioyne together, as mysticall members of one vndiuided and vnbleishd corporati-on, for the extirping out of such prophane sinnes, which being begunne in youth, continued in manhood, and confirmed in olde age, doe continually raigne among vs (as it were by destiny): so that likewise other *blasphemies* in manner of branches beginne to ouer-spread their leaues of lies and libels, about the plants, of *truth*, onely by the slight and too too light stocking vp of that sinfull and saplesse tree of *periuery*. Or if *your wisedomes* iudge it not expedient to promulge and put out any new *Acte* against this manifolded *spirit of malignant Detraction*: yet notwithstanding, for the preuenting of *periuerie*, and for the protection of innocencie, that *Naboth* may not sustaine damage by *Iezabels* false witnesss, and that all o-ther sincere subiects may walke dreadlesse in their voca-tions, it were a worke of charity, and very likely to hin-der the future budding vp of innumerable inconuenien-ces, if you would but adde one materiall clause more to the Statue of *periuery*, viz. That none be admitted to beare witnes against honest men, but honest men, men of some sufficiency and substance, vntouched, vncorrupted, and vnsuspected; I meane not, that they should be voyde of sinne, for then we must goe out of this world, to fetch in the *Angels* of heauen, but I meane, sober men, vnattain-ted of notorious crimes, those whom the common law termes *probos & legales*; so that common drunkards, haunters of Alehouses, hunters of whores, *Barretours*, beggars, rogues, and light persons, whom the *Londoners* call *Knights of the Post*, may be excluded from deposing against substantiall subiects. For to what end requires the law to haue witnesss produced? Is it not to trie the truth? And what truth can there be found in such noto-rious lewd liuers, whose thoughts are altogether dulled with sensuall pleasures? What true prooffe can there be

expected from them, who differ but very little from brute beastes? Therefore it were fit that Iudges and Iurours regard circumstances as well as witnesses. Doth a common drunkard or a common whore-hunter depose? such must haue meanes to maintaine their vices. Doth a beggar or a prisoner sweare? beleue him not, for pinching penurie will perswade persons to testifie that the crow is white. Neede will make the olde wife trot.

————— *Quid non mortalia pectora cogis,*
Auri sacra fames? —————

Is a common Barretour produced to testifie his knowledge? A Barretour is euer malicious, litigious, and full of mischief. Is a Rogue brought in to giue euidence? His wit runnes a wool-gathering, and with the aboue named persons, he ought rather to be sent into *Bridewell*, then to staine the iudiciall proceedings of an honourable Court. But how is it possible for auoyding of confusion and delays in suites, to sound out the certainty and abilitie of the proofes and persons? Euery man cannot equally discern of spirits; euery man is not a *Solomon*, a *Nathan*, a *Peter*, a *Paul*? Therefore our Iurie men had neede of further instruction, that they accept not witnesses of all sorts, tag and rag, without exception. It were good for the Common-wealth that *Commissions* were awarded to examine their carriage and behauiours. In the *Ecclesiasticall Court* men may in some sort except against false and infamous witnesses: and so out of the Courts of *Starre-chamber*, *Chancery*, and *Councell of the Marches*, vpon vrgent motions there are graunted extraordinarie *Commissions*, with crosse and writte articles, like *Daniels Interrogatories* to intrappe suborned witnesses. But this course is costly, painefull, and very seldome followed or allowed.

Whether this latter motion doe not deserue your furtherance, I appeale to euery subiect in particular, euen from the Bench of iustice to the poore shepheards Cottage.

tage. The *Papists* vaunt, that the reason of this falshood of witnesses, procedes through the contempt of their *Romish* Religion. For (say they) this speciall benefite fell out by their policie of *auricular confession*, that by means of it mens consciences were humbled and held in such seuerer subiection, that they durst not forswear themselves vpon premeditation. But whosoever doth more deeply weigh their licentious dispensations, and our licentious education, shall finde both Religions sicke of the same disease. For indeede we had neede in this declining and drooping age of the world, to obserue circumstances as well as proofes, and to imitate the discrete *Physician*, who giuing no credite to the rules of raw and rude *Empiricks* for the sicke mans health, betakes himselfe to a higher contemplation, to iudiciary *Astrologie*, obseruing the *signes, constellations*, and other remarkeable accidents.

LINEAMENT. II.

- 1 That Licentiousnes is the cause of Detractions, defamations, periuries, and blasphemies.
- 2 That Tauernes are the causes of licentiousnes; whereby the Authour taketh an occasion to admonish Magistrates of their duty in this important case.



When I sit silently musing with my selfe, what might be the reason that *Detractions*, defamations, periuries, and idle speeches become now-a-dayes more rife then in former times, I protest vnto thee, O ingenuous Reader, that my soule is sore disquieted within me. The zeale of Gods glory, which these *Titans, Encelades*, and their monstrous factions goe about to batter by their beastly behauiours, doth sollicite this soule of mine to soldiourize in this exigent vnder the *Archangels* banner, coniuering and conuicting the *Detractions* of

our time, the deprauers of pretious time; whose tongues and voyces declining from their soules reasonable faculties, from the spirituall similitude of the *Deitie*, and peruerthed by the iudgement of the iust *Iehonah* into brutistia sounds, they are metamorphozed with *Gryllus* and the rest of *Vlisses* his companions into grinning dogs, grunting Hogges, grumbling Foxes, into squeaking apish Squaules, and into bellowing Bulles of *Basan*. Because that when they knew their *God*, they gaue him not that honour, that thankfull honour, that obedience, that dutifull obedience, with trembling reuerence, as was conuenient for so great a *Maiesty*, so great a *Saniour*, so great a *Law-giner*: And because that when they were enlightned with the fire of his *spirit*, according to the quality of their bodies, that could not receiue a greater quantitie of his grace, by reason of their gluttonous affections and earthly affectations; because, I say, they did not *watch*, *fast*, and *pray* in meekenesse and mildenesse of minde, for their crying and cruell sinnes: therefore hath that *Righteous One* deliuered them ouer to their owne naturall dispose, to *Sathan*, to sinne, to beastiall behaviours, to diuersities of *Detractions*, and to al the contraries or aduersaries of the knowledge of *Goodnesse*. In regard of all these *Detractions*, contempts, inconueniences and abuses, I wil not spare to display out in colours the prime cause of such abominations, which in very deed is none other then *Licentiousnesse*. This is that vnbridled vice, which beginning in youth, growes vp to an habite in olde age; which being once rooted in, cannot with all *Hercules* his labours bee remoued out. A Captaine may sooner conquer the strongest Fort in *Hungaria* then conquer this wanton affection. What then, *Experience*, the graund and graue mother of worldly wisedome, art thou put to thy *nonplus* with all thy trauels, with all thy trials? Hast thou no stratageme in store, no witty engine to expell this giddy headed gallant? Alas, the worldes Oracle

Oracle is sodainly dumbe. But though heauen and earth doe passe away, *Truth* is great, and must preuaile, *Truth* is great, and will not quaille. Me thinkes, I heere a voyce descending downe from the heauenly places:

(*Nec vox hominem sonat, ô Dea certè,*

(*Nor is this voice humane, a goddesse sure thou art.*)

Take away (cries the *truth*) the cause, and take away the effect; Get thee (quoth she) an exquisite map of all this *Iland*, and view whether there be not ten Tauernes for one Church, ten diuels for one Saint, ten tospots for one temperate. These paltry Cottages be they, which minister matter and fewell to the fire of *licentiousnesse*. Here, breede conspiracies, combinations, common coniurations, *detractions*, defamations. Heere, a man shall meete at all times, day or night, yea, in the dawning, twilight, and midnight with drunken dissolutes, who for maintenance of their trade will be content to sell oathes at a prodigall rate. If you want meanes to vent and blaze out false newes, blasphemous newes, runuagate reports, slaunderous reports, tending to their *Gods* dishonour, or to their neighbours disgrace: heere, you shall find many mercenaries ready to be prest at your commaund. Thus doe these alehouse knights, *knights of the post*, or posting knaues attend on the *Spirit of Detraction*, intending to set their tongues and soules to sale, to sweare and forswear whatsoeuer the *Dinell* or his adherentes will enioyne them, not onely against their neighbours name and fame, against their rights and liuelyhoode, but also against their deereft liues, which, as *Tenants at will*, they hold of *God* himselfe. Thus like drunken men doe these blasphemous wretches reele too and fro, as the *Psalmist* speakes, *thus doe they stagger*, and are at their wits end, not knowing the waies of the Lord, but inclining themselues that way where the Rasse falles, where haplesse hazard leads them: so vncertaine are our *detractions* in their thoughts, words, and workes, euen

in their decrepite age, being then through their dissolutenesse become crazed, without eyther head or foote, without hope of remorse, without hope of mercie. Heretofore (as we reade in *Chronicles*) a King of this land was faine to stoppe and stint his *Danes*, that they might not exceed a prescribed measure in their drinking. The like laudable custome did our present *King* impose by consent of his Parliament vpon our lordanes, or disguised traouellers, which resorted to tauernes, namely, that they should not drinke aboue a quart at a meale, nor stay aboue an houre in these infamous houses. But, as those lawes, which concerne many, are commonly neglected of many: so notwithstanding his *Maiesties* wholesome lawes, people now adaies through *licentiousnesse* hauing almost gotten a habite of disobedience, few or none aduenture to execute the same. Or if perhaps any one more forward then the rest fearing the shipwracke of his conscience, for waxing slouthfull in his charge against these *Centaurs*, or for winking at such enormities of these his Countreies *Cyclops*, should chance to extend the rod of his authoritie in suppressing them; presently *Sathan* suggesteth some of his darlings, *detra-cting Barretours*, to countenance these lewde liuers; and rather then faile, he subornes them to molest those zealous magistrates by hooke or by crooke to the *Starre Chamber*, or to some other principall *Court two or three hundred miles off*, for trifling matters not worth the speaking: and all to the entent, to terrifie and tire them with tedious traouelling too and fro; so that few officers dare put in execution what the law requireth them, being loth to hazard their goods and persons in so wearisome a journey, in so cumbersome a suite. These, these bullbeggars (*I say*) be the onely obstacles, that *Iustice* is not executed against the malefactors of our countrey. Herehence it comes to passe that *Iustices* of milde and moderate spirits do swallow downe many a bit of bitter iniuries,

iniuries, rather then they will aduenture their fortunes in law vpon such vile vermine.

Yet notwithstanding these crosses, which ouerthwart your honest purposes, it behoues you (*my Masters*) whom his *Maesie* or his *Chawncellor* hath com.missioned by *Iethroes* counsell as Rulers ouer hundreds, ouer fities, to lay aside your panicke feares, to looke vnto your places, and not to preferre your priuate weale before the publike, in intending so neerely the temporall goods of blind fortune, whereof the *Eye of iustice* in reuenge of your remissenesse and periuries will sodainly bereaue you with a heauier scourge. For this cause I could wish, that this golden saying were firmly ingrauen in your thoughts: *Qui non impedit facinus, cum possit, facinori consentit.* He that hinders not a sinne, when he may hinder it, consents vnto the sinne. For no doubt, but this saying is alreadie verified in many of vs, whom *God* forgiue; specially, when we spare *Gods* enemies, of what nature soeuer they be, eyther for indulgence, importunate friendship, or for feare of the *Dinell*, or of his *detracting* followers. Therefore be ye stout as Lyons, fighting the *Lords* battailes. The cause is the *Lords*, the iudgement is the *Lords*: and the *Lord will be with you in the cause and iudgement.* Now shew your selues whose champions ye are; and with your vupartiall hands subscribe to pull and put downe these licentious Brothelries, downe with these Tauernes, downe with these Seminaries of corruption, downe with the cause, and downe with the effects, if ye haue any sparke of *Gods* Spirit shining in you. The prodigious effects hatched and fostered in these drunken Cottages (as I said before) is *licentiousnesse*, the diabolicall dame of *detractions*, periuries, blasphemies, and of a number of other base brats.

2. Chron. cap. 19.

LINEAMENT III.

That the Spirit of Detraction is sooner convicted through the bright light, and testimonie of the Scripture then through mens reall force or worldly deuices.



VEN as *Aarons* rod in *Pharaoh* his presence consumed all the *Magicians* rods, that were put before it: so words grounded vpon the touchstone of *Truth*, do at the last consume to nothing all the bubbling dregs of babling *Detraction*. For by how much that *Michael* the *Archangel* is more mightie then the detracting *Dragon*, by so much doth the speech of *Truth* beare a greater sway ouer the mihiapen monsters of falshood; which like foolish Apes by their vaine and vncharitable chattering would faine obtaine the *Christian* surname of *Truth*. But the word of life, the light of vnderstanding will not abide such derogations and detractions. And therefore he hath of his speciall and superabundant grace sent forth the spirit of his mouth, the brightnesse of his comming to confute these hidious heresies and peremptory paradoxes, which with the *Antichrist* were conceiued and begotten among vs. Out of this light or lightsome word, out of the right resembling *Image* of the *Fathers* eternall vertues, as his pledge to the *Catholike Church*, issued his written image, the sacred Scripture, whose efficacy is so excellent, that the testimonies thereof suffice to coniure downe all the spirits of hell into their owne bottomlesse home. Being an armie of armed men against the spirit of *Detraction*, and he will intreate them worse then that possessed person did the seuen sonnes of *Sena* the *Iew*, against whom he ranne and preuailed, that they were forced to flie out of the house naked and wounded. Besprinkle him with whole buckets full of holy water, chant millions of masses vnto him,

2. Thess. cap. 2.

Act. Apost.
cap. 19.

him; his spirituall substance cares not for wetting; and for your masses, *Surdo canis*, he will not heare them for your good; but gladly heares them for your hurt and hindrance. Onely a few materiall sentences extracted out of the heavenly booke, and giuen in euidence by an humble-minded *Christian* with prayer and contrition, doe certainly coniure, conuince, and confound all his dartes, stings, and forces. To this end I wil repeate some prouerbiall lessons selected by me out of that Booke of Life, with hope that their energy and viuacitie will conuert my countrymen, that are any thing towardly enclined to follow truth and integritie, to become vertuously forward, and not viciously froward. And first I will briefly rebuke and refute the vse of idle speeches, before I descend to the reprehension of deeper Detractions. Wherein I will follow the example of expert Physicians, who are wont at first to prescribe gentle preparatiues to attenuate and mollifie the stubborne and inueterate humours of their patients bodie, before they attempt to purge the same substantially.

LINEAMENT. IIII.

The Spirit of Detraction coniured and conuicted by the Prophet *Danids* Testimony.



They talke of vanity euery one with his neighbour: they doe but flatter with their lippes, and dissemble with their heart. But the Lord shall roote out all deceitfull lips, & the tongue that speaketh proude things, which haue said, with our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

Psal. 12.

Their throate is an open Sepulchre, with their
 S 3 tongues

Pfal. 14.

tongues haue they deceiued ; the poyson of Aspes is under their lips. Their mouth is full of cursing and bitternesse.

Pfal. 15.

Lord, who shall dwell in thy Tabernacle? Or who shall rest vpon thy holy hill? Euen he, that leadeth an incorrupt life; and doth the thing that is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done euill to his neighbour, and hath not slandered his neighbours.

Pfal. 17.

They are inclosed in their owne fat : and their mouth speaketh proud things. Like as a Lion that is greedy of his prey; and as it were a Lions whelp lurking in secret places: Vp Lord, disappoint them, and cast them downe: deliuer my soule from the vngodly, which is a sword of thine.

Pfal. 34.

Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully speake against the Righteous.

Pfal. 37.

The mouth of the righteous is exercised in wisdom, and his tongue will be talking of iudgement.

Pfal. 62.

Thy tongue imagineth wickednesse, and with lyes thou cuttest like a Rasor: thou hast loued vnrighteousnesse more then goodnesse, and to talke of lies more then righteousness: thou hast loued to speake al words, that may doe hurt, O thou false tongue. Therefore shall God destroy thee for euer: he shall take thee and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

Pfal. 55.

Destroy their tongues, O Lord, and diuide them, for I haue espied vnrighteousnesse and strife in the Citie.

Pfal. 57.

God shall send forth his mercie and truth: my soule
is

is among Lions: and I lie among the children of men, that are set on fire, whose teeth are spears and arrowes, and their tongue a sharpe sword.

They goe too and fro in the euening, they grinne like a dog, and runne about through the Citie. Behold, they speak with their mouthes, and swords are in their lips: for who doth heare? But thou, O Lord, shalt haue them in derision, and thou shalt laugh all the Heathen to scorne.

Psal. 59.

For the sinne of their mouth, and for the words of their lips they shall be taken in their pride. And why? their preaching is of cursing and lies.

Ibid.

Hide me from the gathering together of the forward, and from the insurrection of wicked doers, which haue whet their tongues like a sword, and shot out their arrowes, euen bitter words; that they may priuily shoot at him which is perfect. Suddenly doe they hit and feare not.

Psal. 64.

They corrupt others, and speake of wicked blasphemie; their talking is against the most high: for they stretch forth their mouth vnto the heauens, and their tongue goeth through the world.

Psal. 73.

Remember this, O Lord, how the enemy hath rebuked, and how the foolish people haue blasphemed thy Name.

Psal. 74.

As for the blasphemie wherewith our neighbours haue blasphemed thee; reward thou them, O Lord, seuen folde into their bosome.

Psal. 79.

who so priuily slaundereth his neighbour, him will I destroy.

Psal. 101.

Hold not thy tongue, O God of my praise: for the mouth

Psal. 109.

mouth of the ungodly, yea and the mouth of the deceitfull is opened upon me. They haue spoken against me with false tongues: they compassed me about also with words of hatred, and sought against me without a cause.

Psal. 120.

Deliuier my soule, O Lord, from lying lips, and from a deceitfull tongue. what reward shall be giuen or done vnto thee, thou false tongue? Euen mighty and sharpe arrowes, with hote burning coales.

Psal. 140.

They haue sharpened their tongues like a Serpent: Adders poyson is vnder their lips.

Ibid.

Let the mischief of their owne lips fall vpon the head of them, that compasse me about. Let hot burning coales fall vpon them: let them be cast into the fire and into the pit, that they neuer rise againe. A man full of words shall not prosper vpon the earth.

Psal. 141.

Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

LINEAMENT. V.

The spirit of Detraction coniured and conuicted by King Solomons testimony.



As for the scornfull, doth not the Lord laugh them to scorne? Cap. 3.

Put away from thee a froward mouth; and let the lips of slander be farre from thee. Prou. 4.

These sixe things doth the Lord hate, and the seventh he utterly abhorreth: a proude looke, a lying tongue, hands that shed innocent blood, an heart that goeth about wicked imaginations, feete that be swift in running

running to mischief, a false witnesse that bringeth vp lies, and him that soweth discord among Brethren. cap. 6. *ibid.*

He that winketh with his eye will cause sorrow, but he that hath a foolish mouth shall be beaten: the mouth of a righteous man is a well of life, but the mouth of the vngodly keepeth mischief in his heart. cap. 10.

He that hideth hatred with lying lippes, and that speaketh slander is a foole. *ibid.*

Where much babling is must needs be offence: but he that refraineth his lips is wise. *Ibid.*

The mouth of the righteous will be talking of wisdom; but the mouth of the vngodly speaketh froward things. *Ibid.*

A foole slandereth his neighbour, but a wise man holdeth his peace.

A dissembling fellow will discover priuy things; but he that is of a faithfull heart, keepeth counsell. cap. 11.

A foole uttereth his wrath in all hast, but a discrete man couereth his owne shame. cap. 12.

A slanderous person pricketh like a sword, but a wise mans tongue is wholsom. The lips of truth shall be stable for euer, but a dissembling tongue is soone changed. *Ibid.*

The Lord abhorreth lying lips: but they that deale truly please him. *Ibid.*

A discreet man doth hide knowledge: but the heart of fooles bableth out foolishnesse. *Ibid.*

He that keepeth his mouth, keepeth his life; but who rashly openeth his lips, destroyeth himselfe. cap. 13

In the mouth of the foolish is the rod of pride, but
T the

the lips of the wise will preserve them. cap.4.

A faithfull witnessse will not dissemble, but a false record will inuent lies. Ibid.

A faithfull witnessse deliuereth soules, but a deceitfull witnessse bringeth forth lies. Ibid.

A soft answer appeaseth wrath, but rough wordes stirre up anger. cap.15.

A wholsome tongue is the tree of life, but the frowardnesse thereof doth make sad the spirit. Ibid.

The heart of the righteous studieth his answer before, but the wicked mans mouth spieth out mischief. Ibid.

A wise heart ordereth his mouth wisely, and ministereth learning vnto his lips. cap.16.

An vngodly person stirreth up euill, and in his lips is an hote burning fire. Ibid.

A froward body causeth strife, and he that is blabbe of his tongue maketh diuision among Princes. Ibid.

Speech of authority becommeth not a foole; much lesse then doth a lying mouth besseme a Prince. cap.17.

A wise man vseth few words, and a man of vnderstanding is of a patient spirit; yea a very foole when he holdeth his peace is accounted wise, and he that stoppeth his lips is esteemed prudent. Ibid.

The words of a wise mans mouth are like deepe waters. cap. 18.

A fooles lips come with brawling, and his mouth prouoketh vnto stripes. A fooles mouth is his owne destruction, and his lips are the snare of his owne soule. ib.

The words of a slanderer are very wounds, and goe through the innermost parts of the body. Ibid.

Death

Death and life are in the power of the tongue, and they that loue it shall eate the fruite thereof. *ibid.*

A false witnesse shall not be unpunished, and he that speaketh lies shall perish. *cap. 19.*

A wicked witnesse mocketh at iudgement, and the mouth of the vngodly deuoureth wickednesse. *ibid.*

Cast out the scornfull man, and so shall strife goe out with him; yea variance and slaunder shall cease. *ca. 22.*

Be not a false witnesse against thy neighbour, and speake no falshood with thy lips. *cap. 24.*

The North winde driueth away the raine, euen so doth an angry countenance a backbiters tongue. *cap. 25*

Giue not the foole an answer after his foolishnesse, lest thou become like vnto him. *cap. 6.*

As he that counterfeits himselfe mad, casteth firebrands, deadly arrowes, and dartes; so doth the dissembler with his neighbour, and saith, Am not I in sport?

where no wood is, there the fire goeth out; euen so where the tale-bearer is taken away, there the strife ceaseth.

As coales kinde heat, and wood the fire; euen so doth a brawling fellow stirre vp variance.

A tale-bearers words are like men that strike with hammers, and they pierce the inward parts of the bodie.

Burning lips and a wicked heart are like a pot shard couered with siluer drosse.

A lying tongue hateth the afflicted, and a flattering mouth worketh mischief. *Ibid. in cap. 26.*

A brawling woman and the rooffe of a house dropping

ping in a rainy day, may well be compared together, for he that stilleth her stilleth the winde, and stoppeth the smell of oinments in his hand. cap. 27.

If a Prince delight in lies, all his seruants are vngodly. cap. 29.

Seest thou a man that is hasty to speake vnadvisedly? There is more hope in a foole then in him. ibid.

Be not hasty with thy mouth, and let not thine heart speake any thing rashly before God, for God is in heauen, and thou upon earth; therefore let thy wordes be few. Ecclesi. cap. 5.

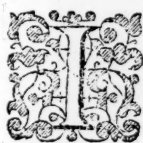
Suffer not thy mouth to cause thy flesh to sinne. ibid.

The spirit of wisdom is louing, and will not absolue him that blasphemeth with his lips; for God is witnes of his reynes, a true beholder of his heart, and an hearer of his tongue: for the spirit of the Lord that filleth the round compasse of the world, and the same that upholdeth all things, hath knowledge also of the voyce. Therefore he that speaketh vnrighteous things cannot be hid, neither shall the iudgement of reproofe let him escape. And why? Inquisition shall be made for the thoughts of the vngodly, and the sound of his wordes shall come vnto God; so that his wickednesse shall be punished.

The care of ieaousie heareth all things, and the noise of grudging shall not be hid: therefore beware of murmuring, which is nothing worth; and refraine your tongue from slander, for there is no word so secret that it shall goe for nought, and the mouth that speaketh lies slayeth the soule. Wild. cap. 1.

LINEAMENT VI.

The spirit of Detraction coniured and conuicted by
Iesus the sonne of Siraches testimonie.



N the tongue is wisdom knowne, so is
understanding, knowledge, and learning
in the talking of the wise, and stedfast-
nesse in the workes of righteousness.

In no wise speake against the words of
truth, but be ashamed of the lies of thine owne igno-
rance.

Be not hasty in thy tongue, neyther slacke and negli-
gent in thy workes. cap. 4.

Be swift to heare, but slow and patient in giuing an-
swere.

If thou hast understanding, shipe thy neighbour an
answer; if no, lay thy hand vpon thy mouth, lest thou be
trapped in an vndiscreete word, and so confounded.

Honour and shame is in the talke, but the tongue of the
vndiscreet is his owne destruction.

Be not a priuie accuser as long as thou liuest, and vse
no slaunder with thy tongue; for shame and sorrow go-
cth ouer the thiefe, and an euill name ouer him that is
double tongued: but he that is a priuie accuser of other
men shall be hated, enuied, and confounded. cap. 5.

A man full of words is perillous in his City; and he
that is rash in his talking shall be abhorred. cap. 9.

Reuerse not a wicked and churlish word twise, and
thou shalt not be hindered.

If thou hast heard a word against thy neighbour, let

it be dead within thee ; and be sure thou shalt haue no harme thereby.

A foole trauelleth with a word, like as a woman that is pained with bearing of a childe.

Like as an arrow shot in a thigh of flesh, so is a word in a fooles heart.

Reproue thy neighbour, that he keepe his tongue ; and if he haue spoken, that he say it no more.

A man falleth with his tongue sometime, but not with his will: for what is hee that hath not offended with his tongue ? cap. 19.

A wise man will hold his tongue till he see opportunity, but a wanton and vndiscreet body shall regard no time.

He that vseth many words shall hurt his owne soule, and he that taketh authority vpon him vnrighteously shall be hated.

In the mouth of him that is vntaught are many vconuenient and vnnecete words.

A lie is a wicked shame in a man, yet shall it be neuer in the mouth of the wise.

A thiefe is better then a man that is accustomed to lie.

The conditions of liers are vnhonest, & their shame is ewer with them. cap. 20.

A foole listeth vp his voyce with laughter, but a wise man shall scarce laugh secretly.

The lips of the wise will be talking foolish things, but the words of such as haue vnderstanding, shall be waighed in the ballance.

The heart of fooles is in their mouth, but the mouth

mouth of the wise is in his heart.

A priuy accuser of other men shall defile his owne soule, and be hated of euery man; but he that keepeth his tongue and is discret, shall come to honor. cap. 21.

If thou be among the discret, keepe thy words to a conuenient time, but among such as be wise speake on hardly.

The talking of fooles is abomination, and their sport is voluptuousnesse and mis-nurture.

The proude doe blaspheme and are scornefull, but vengeance lurketh for them as a Lion. cap. 27.

An hasty brawling kindleth fire, and an hasty strife sheddeth bloud: a tongue also that beareth false witnessse bringeth death.

If thou blow the sparke it shall burne, if thou spit upon it, it shall go forth, and both these come out of the mouth.

The slaunderer and double tongued is cursed, for many one that be friends setteth he at variance.

The stroke of the rodde maketh prints in the skin, but the stroke of the tongue smiteth the bones in sunder.

There be many that haue perished with the sword, but many moe through the tongue.

Well is hee that is kept from an euill tongue, and commeth not in the anger thereof, which draweth not the yoke of such, and is not bound in the bonds of it.

For the yoke thereof is of iron, and the band of it of steele.

The death of it is a very euill death, hell were better for one then such a tongue.

But

But the fire of it may not oppresse them that feare God, and the flame thereof may not burne them.

Thou hedgest thy goods with thornes, why dost thou not rather make doores and barres for thy mouth?

Thou waighest thy siluer; why dost thou not waigh thy words also vpon the ballance, and make a doore and a barre, and a sure bridle for thy mouth?

Beware that thou slide not in thy tongue, and so fall before thine enemies that lay waite for thee, and thy fall be incurable, euen vnto death. cap. 28.

Thou young man speake that becommeth thee, and that is profitable; and yet scarce when thou art twise asked.

Comprehend much with few words, in many things be as one that is ignorant: giue care, and holde thy tongue withall.

If thou be among men of high authority, desire not to compare thy selfe vnto them; and when an elder speaketh, make not thou many wordes therein. cap. 32.

Like as a wilde horse that neigheth vnder euery one that sitteth vpon him, so is it with a scornfull friend. cap. 33.

LINEAMENT. VII.

The spirit of Detraction and Periury coniured and conuicted by other testimonies of the Scripture.



Hou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that takes his name in vaine.

Thou shalt not haue to doe with any false

Exod. 20.

Exod. 23.

false report, neyther shalt thou put thine hand with the wicked to be an vnrighteous witnesse.

Thou shalt not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

Remember this, O Lord, how the enemy hath rebuked, and how the foolish people haue blasphemed thy Name.

Thy Name is wonderfull, O Lord, and onely to had in reuerence.

I see a flying booke of twenty cubites long, and tenne cubites broad, which containeth the curse that goeth ouer the whole earth: for all theeues shall be iudged after this booke, and all periured persons shall be iudged according to the same.

And I will bring it forth, saith the Lord of Hostes, so that it shall enter into the house of a theefe, and into the house of him that falsly sweareth by my name, and shall remaine in the midst of his house, and consume it with the tymbre and stones thereof.

Let none of you imagine euill in his heart against his neighbour, or loue false oathes, for these are the things which I hate, saith the Lord.

Let not thy mouth be accustomed to swearing, for n it there are many fals: let not the naming of God be icontinually in thy mouth, and meddle not with the names of Saints, for thou shalt not be excused of them.

For like a seruant which is oft punished, can not be without some sore: euen so, whatsoeuer he be that sweareth, and nameth God, shall not be cleane purged from sinne.

A man that vseth much swearing, shall be filled with

Leuit. 19.

Psal 74.

Zach. 5.

Ibidem. cap. 8

Eccles. 23.

with wickednesse, and the plague shall neuer goe from his house, if he beguile his brother, his fault shall be vpon him, if he acknowledge not his sinne hee maketh a double offence, and if he sweare in vaine, he shall not be found righteous, for his house shall be full of plagues.

The words of the swearer bring death, God graunt that it be not found in the house of Iacob; but they that feare God, eschue all such, and lie not waltering in sinne.

Vse not thy mouth to vnhoneſt and filthy talking, for in it is the word of sinne.

Marth. 5.

Ye haue heard that it hath beene said to them of olde time, Thou shalt not forswear thy selfe, but shall performe vnto the Lord thine oathes.

But I say vnto you, Swear not at all, neyther by heauen, for it is Gods seate, nor by the earth, for it is his foote stoole, neyther by Hierusalem, for it is the citie of the great King.

Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke.

But let your communication be yea, yea; nay, nay: for whatsoeuer is more then these commeth of euill.

Marth 23.

Woe be vnto you ye blinde guides, for ye say, whoſoeuer shall sweare by the Temple it is nothing, but whoſoeuer shall sweare by the golde of the Temple he is a debter.

Ye fooles and blinde, for whether is greater, the gold or the Temple that sanctifieth the gold?

And whoſoeuer sweareth by the Altar, it is nothing; but whoſoeuer sweareth by the gift that is vpon the Altar, he is a debter.

Ye

Ye fooles and blinde, for whether is greater the gift or the altar that sanctifieth the gift?

Who so therefore shall sweare by the altar, sweareth by it, and by all things thereon.

And who so shall sweare by the Temple, sweareth by it, and him that dwelleth therein.

And he that shall sweare by heauen, sweareth by the seate of God, and him that sitteth thereon.

Above all things, my brethren, sweare not, neither by heauen, neither by earth, nor by any other oath; Let your yea be yea, and your nay, nay; lest you fall into condemnation.

James. 5.

These being deceiued by dreames defile the flesh, despise Rulers, and speake euill of them which are in authority. Yet Michael the Archangell, when he stroue against the Diuell, and disputed about the body of Moses, durst not giue rayling sentence, but said, The Lord rebuke thee. But these speake euill of those things which they know not.

Iud. Epist.

If a man sinne not in word, the same is a perfect man, and able also to bridle all the body: Behold we put Bittes in the horses mouthes, that they may obey vs, and we turne about their whole bodie. Behold also the Shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small helme, whither soeuer the lust of the Gouvernour will: euen so the tongue is a little member also, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is fire, as in a world of wickednesse; so is the tongue set among our members, that it defileth the whole body, and setteth on

Iam 3.

fire the course of nature, and it is set on fire of hell.

All the nature of beastes, and of birds, and of Serpents, and things of the Sea is mecked and tamed by the nature of man; but the tongue can no man tame. it is an vntrue'y cuill, full of deadly poyson; therewith blesse we our GOD and Father, and therewith curse wee men which are made after the similitude of GOD: Out of one mouth prceede blessing and cursing. My brethren, these things ought not so to be: Doth a Fountaine send forth at one hole, sweete water and bitter also? Can the Figge tree, my brethren, beare Oliue berries? Or a Vine beare Figges? So can no Fountaine giue both salt water and also fresh.

LINEAMENT. VIII.

The Authors aduise to Iury-men, wishing them to proccede vprightly according to their oathes, and also to meditate on the future discourse.



HE elder that the world growes, the more grow the corruptions thereof, by reason that Sathan now towards the dissolution of the worlds Chronicle, spitteth his spirituall spite and venomous vengeance in most abundant measure. And also because our stiffe steely hearts will not relent nor receiue remorse though the brightnesse of Gods word, of his sacred word, which by his preachers and teachers hath beene diffused supereminently amongst vs. For this cause, and because we doe not watch and pray, our Encmie doth watch to prey, to poll and pill, to spoyle and spill the goodliest haruest of our soules.

soules. No sooner can we conuert our tongues to truth, but Sathan diuerts our thoughts from truth; so that now and then we speake the words of Angels, but within we conceale the foxes subtilties, & are as sounding brasle or tinkling Cymbals. Our common Iurors doe both protest and contest vpon the booke of life, the booke of eternall life, which brings bloud and vengeance downe from heauen on the blasphemers thereof, to present with effect, and without affection, the defects of their country. And yet with a mentall reseruatiō they goe about to cloake them, so that it is to be doubted that this Royall Monarchie will in proesse of time receiue a Cicatrix or an vgly scarre, by their petulance and democraticall loosenesse; not much vnlike to those wanton Athenians, of whom it was said that their wise men propounded cases, & ignorant people resolved the. Generous Brittaines, remember your selues, remember your oathes, which are no complements of Court, but sacramentall words binding your consciences, engaging your soules, yea and obliging both your soules and bodies with such a strong and indissoluble chaine, as can neuer be vndone in this world, nor in the world to come. Say therefore with the faithfull spouse; *I haue washed my feete, how shall I againe defile them?* Deare countrymen, ye are the temple of the holy Ghost, which you must not deface, yee are hallowed vnto God, and are not your owne, ye are the children of light, and must not become eclipsed through the interposition of darksome periurie: Ye cannot spare your dearest friends, your kinsmen, nor yet your selues, if there be testimony to accuse your selues: ye cannot respect the quality of mens persons, nor regard him that weare *h gay clothing* (as the Apostle warned) nor say vnto him, *fit thou heere in a good place*; and on the other side ye cannot say to the poore *stand thou there, left*, as the Apostle witnessed, *yee proue partiaill in your selues, and be made iudges of euill thoughts*. The eye of inquisition is so te-

Cantic.

Iames cap. 2.

bid.

uerely straight, that it must endit the very heart of man, and all his secret purposes, if mens mortall eyes or spirituall eyes could extend so farre. But I would to God, that our *Jury* men would consent (as I hope they will) to finde out those things, which are palpable, and to be felt with hands, as the prouerbe is, and not to sit as *Chancery* Iudges, debating and deliberating on matters out of their element, which properly belong to *Iudges*, and not to *Jurors*. If two substantiall witnessles, or if one sufficient witnessle with inward-leading circumstances appeare before your vnderstanding sight, ye must conioyne, as with one mouth or Oracle, to subscribe him guilty. And this ye must performe as well for feare of Gods law as of your countries lawes, which haue censured periuries, and detractions in such a high degree, as I haue already shewed, and as againe I will shew in this subsequent discourse for the further satisfaction of your empanelled ranke.

LINEAMENT. IX.

The Spirit of Detraction coniuered and conuicted by the ciuill lawes Constitutions.



HE ancient Romanes had a law, that he which was conuicted of periurie should bee flung downe headlong from the Tarpeian rocke.

In the ciuill law bookes there is extant a constitution of *Iustinian* the Emperour, to the Citizens of Constantinople vnto this effect:

Forasmuch (saith hee) as many among you doe mis-use with detestable othes and speeches the holy name of God, through which his grieuous indignation is kindled: We counsell you that ye refraine from railing and reuiling

ling, and from swearing eyther by your beard, by your haire, or by any such like oathes. For if wronges and contumelies, perpetrated against man be not vnreuen-
ged and unpunished: much more deserueth he great punishment that dishonoureth the name of God. In reu-
enge of such sinnes doe famine, earthquakes, and plagues fall ypon vs. Wherefore we mildly aduise you that ye abstaine from such heynous faults.

But if any man will not be admonished by this our exhortation, as first he shall be sure to encurre Gods wrath, so certainly shall not he escape without punishment by vs: for we haue authorized the right honorable ruler of this our Royall Citie, that he shall cause such as offend against this law to be forthwith apprehended, and to suffer death; for feare lest God himselfe should plague both this Citie, and the whole Empire for letting such heinous crimes unpunished.

A King of France commonly called *S. Lewes*, by chance hearing a Baron of his Realme at dice to blaspheme the reuerent name of God in lashing out many fearefull oathes, caused him presently to be taken, and his lips to be seared with a hot burning yron.

LINEAMENT, X.

The Spirit of blasphemous Detraction conuicted by Gods indgements executed on some of our owne Countreys inhabitants.



*E*lfred a Duke of this Realme suspected of treason against his soueraigne King *Arhelstan* was vrged to cleere himselfe vpon his oath. And therefore he went to *Rome*, where forswearing himselfe in *S. Peters Church*, he suddenly fell downe dead in the place, immediatly as soone as he had periured himselfe.

Earle

Earle Goodwin sitting at dinner with his Prince *King Edward* at *Windfore*, and seeing a sonne of his that was the kings Cupbearer, in bringing a cup of wine towards the *King*, to trippe on the one foote, and yet to recouer by the helpe of the other foote, so that the wine was vn-shed, laughed and said: How wel hath the one brother assisted the other? But so said the *King* should my brother *Alphred* haue holpē me, had not *Earle Goodwin* bene. At which words *Goodwin* to excuse himself falsly forswore the fact, and taking a morsell of bread in his hand, wished that that peece of bread might choake him, if hee were guiltie of that deed: but so soone as hee had receiued the bread: forthwith he was choaked and fell downe dead: whereat, the *King* said, *Haue away this periured Traytor.*

But because that these examples haue hapned so many yeares ago, that mens hardened hearts will except against them, I will rehearse some examples of periurie that chanced of late yeares, euen such as will be iustified by many yet liuing.

One *Richard Long* at *Caleis* in *France* willing to vex one *Smith* and *Brooke*, tooke his oath vpon a booke that they did eat flesh together in Lent time at the said *Brookes* house, whereas the said *Smith* was not at the said *Brookes* house during the said Lent at all. After this periury committed he drowned himselfe at the iurry end of the hauen in *Caleis*.

Grimwood of *Hitcham* in the Countie of *Suffolke*, against *Iohn Cooper* of *Watsam* in the said Countie, at an *Assise* holden at *Burie*, wilfully forswore himselfe: at haruēt after, feeling no paine, complaining of no disease, iudging himselfe strong and able to labour, as he was stacking vp a Goffe of corne, sodainly his bowels fell out of his bodie, and immediatly he died most miserably.

In the time and reigne of *King Edward the sixth*, there was

was in *Cornwall*, a lusty young Gentleman, who did ride together with other moe Gentlement, and their seruants in number about twentie horsemen, amongst whom this lusty yonker entring into talke began to sweare most horribly: vnto whom one of the company not able to abide such blasphemous abomination in gentle words said to him, that he should giue account for euery idle word. The Gentleman taking snuffe thereat, why, quoth hee, takest thou thought for mee? Take thought for thy winding sheete. Well, quoth the other, amend for death giueth no warning: As soone commeth a Lambs skin to the market as an old sheepe. Gods blood (said hee) care not for mee: raging still after this swearing manner worse and worse in words, till at length, passing on their iourney, they came riding ouer a great bridge, which standeth ouer a peece of an arme of the Sea, vpon which bridge this Gentleman swearer spurred his horse in such sort, as he sprang cleane ouer the bridge with the man on his backe: who as he was goingcried aloud, Horse, man and all to the diuell.

A woman commonly named the *widow Barnes*, to defeat an *Orphane* of some inheritance, forsware her selfe, and being therefore rebuked by some well disposed persons vtterly refused their good admonitions. But within foure daies after she threw her selfe out at a window in *Cornehill*, and brake her necke. This was done at *London* in the yeare 1574.

In the yeare 1575. one *Anne Aueries* widow, which at that time dwelt in *Ducklane* in *London* without *Aldersgate* ranne to the shop of one *Williamson* in *WoodStreete*, and there hauing bought fixe pound of course tow forsware her selfe that she had paid for it, whereas she had paid none. And being very gently reprehended, for her said vngodly deed she stil continued terribly swearing, and auouching the payment: But behold a miraculous thing

that mouth of hers, with which she blasphemed the hal-
lowed name of her glorious Maker, was put to a most
vile office, she was forced presently to void at her mouth
the selfe same filthinesse which nature should haue expel-
led downewards, and so most miserably died.

One *Father Lea* a man aged about foure score yeares,
was hired for a small summe of money to forswear him-
selfe; but such was the priuie paine and grievous griping
of his groaning conscience, that like a festred wound it
did so disquiet him, that he must needs discover it, and
so at *Foster Lane* in *London* this *Lea* meeting the
partie against whom he forswore himselfe, very earnestly
and humbly craued forgiuenesse of this said offence: but
tenne weekes after his said confession, so greatly did the
power of the diuell preuaile ouer him, that with an olde
rustie knife he ripped his owne belly, and embracing his
guts with his owne hands, he let them fall from him in-
to an earthen vessell. But by the interruption of com-
pany that came in vpon him, he was preuented from kil-
ling himselfe vtterly at that time, yet the next day after
his said desperate fact, shewing some token of repen-
tance he ended his life.

To these periuries I adde one more, a Countryman of
mine (& I would to God I could name none else of that
impious consort) who hauing comitted periury in a cause
depending in suite at the *Counsell of the Marches*, was
presently and sodainly griued in his great toe, so that the
said griefe becomming festred and worse and worse, he
euer after halted and limped as long as he liued. I could
likewise produce others, who notwithstanding that they
were Gentlemen of sort & substance in their Countrey,
did commonly suborne false witnesses. But such was the
iust iudgement of God, who from his heauenly seate
knoweth the secrets of all hearts, and whatsoeuer is done
in the darkest place, such I say, was his iust reuenge, that
themselues during their liues were neuer free from some
casuall

casuall crosse or other. They alwaies liued pestred and perplexed with some vnexpected accidents, and their posterity after the are brought to that misery that they stand at mens deuotion, for all that their said impious Fathers had left them some store of possessions: according to which agrees that ancient verse;

De male quasis non gaudet tertius hares.

Ill gotten goods their heires do seidome ioy.

LINEAMENT. XI.

The Spirit of Detraction and Periuie conuicted by sentence of our owne lawes executed on corrupted Jurours.



Iuers of the county of Middlesex tooke mency to be fauorable vnto *Lodowicke Grenell* then prisoner in the Tower vpon suspition of being accessary to murther, if it fortunied that they should be returned in the Iury against him, and for this vpon sufficient proofes they were conuicted, and fined in the Starre Chamber. Likewise three of them did weare papers from the Fleete vnto Westminster hall, and there also backe againe to the Fleete. 31. *Eliza. Crompton.*

Another tooke fiue Markes to be of the Iury for the deliuey of a theefe that was indited of felony, and was fined to the King. *Vide fines pur contempt. Fitzherbert. 33. 43. Lib. Assis. 43.*

A Iury of London who acquitted Sir *Nicholas Throgmorton* Knight about the first yeare of *Queene Marie* for high treason were called into the Starre Chamber. *Anno. 15 44.* because that the matter was held to be sufficiently proued against him, whereof eight of them were fined to fiue hundred pounds a peece, and also awarded backe againe to prison there to continue, vntill

till further order would be taken for their punishment. *Hollinshead. fol. 1759.*

Eleuen of the Iury which acquitted on *Hodie* of felony before Sir Roger *Mamwood* chiefe Baron in his circuite of the Countie of Somerset against apparant evidence, were fined in the Starre Chamber, and did weare papers in Westminster hall. *circa. 22. Eliz. Report Crompton.*

One *G.* wrote his letter to a Iurer to appeare betwixt *Lane* and one *G. D.* and to doe his conscience according to his evidence, and was fined in the Sarre Chamber to twentie pound, because he had nothing to doe with the matter. *Circa. 27. Eliz.* Note this, that none ought to meddle in any matter depending in suit, where-with he hath nothing to doe.

One *G.* of the countie of *Lancaster* for the false and malicious procuring of one to be endited for the death of another, was fined in the Starre Chamber to a great summe. *Circa. 31. Eliz.*

If perjury be committed by a Iury in a Court Baron, he shall be punished in the Starre chamber vpon a bill there exhibited, for no attainr lieth in the base Court. But if any error be committed in that Court, the party shall haue a writ of false iudgement. And it seemes that he may sue in the Starre Chamber for a false verdict.

A man takes money to giue his verdict, he shall be punished, though he keepes not the said promise. *Dier. 95. Fitzherb. na. bro. 171. 21. H. 6. 2.*

Iurors tooke money after they had giuen their verdict without any couenant before hand, whereof they were conuicted, and euery one of them fined. And this case is out of the statute of *Decies Tantum. 39. L. Afsis. 19.* It seemes that Embrasers shall be punished for taking money, and for labouring a Iury to passe one way or other, although they doe not giue their verdict as they should.

LINEAMENT XII.

The Spirit of Detraction conuicted by the statute De scandalis magnatum, and also by the Soueraigne authority of the Court of Starre Chamber.



Heere I doubt me, some nice stomackes ouerlarded with facietie and surfeite, (whose mildest censure after an *Italian* nodde is but *so and so*) will condemne me for enterlacing these moderne models among sacred Relickes. But these Criticks

I will crosse with their own lessons: that variety delights: change of pastures makes fat cattell. And there is a time to pricke Flies with *Domitian*. The Duke of Buckingham brought an action vpon the Statute *De scandalis magnatum* against *Lucas*, for that hee said, that the Duke had no more conscience then a Dogge, and so that he might haue goods, hee cared not how he came by them: And recouered tenne pounds. *Michael. 4. H. 8. Rot. 659.* Hee might well haue sued him in the Starre chamber vpon the same words. *Crompton* reports that he saw the copie of the Record.

The Lord of *Abergue-venny* brought an action vpon the said statute against *Cartwright*, for that the defendant vttered, & *nouellement counterfeut falsa noua del plaintiffe*, to weete, that the Plaintiffe would wind the defendants guts about his necke. The defendant pleaded *non culp.* and in euidence the Plantiffes shewed a matter written to one *B.* wherein the defendant said, that he vnderstood by report, that the Lord spoke the aboue named words. Which was held for good euidence, and so it was found for the Plaintiffe. Whereby we may note, that to speake and to write is all one, for it is publike. *Vide libr. infra. 13.* that the fixing of a slanderous libell in an open place giues an action. *Crompton* report.

If a man speakes slaunderous words of the Prince, and

is not punished; within the time limited by the statute. 23 *Eliz. cap. 2.* he shall be punished by the statute of *West. 1.* viz. he shall be imprisoned vntill he findes the first Author that spake them: according to *W. 1. cap. 33.* not according to the aduise of the Councell, for that is, when the slaunder toucheth Noblemen, and great officers expressed in the statutes made. 2. *R. 2. cap. 5. 12. R. 2. cap. 11.* and not the King, for he is a person exempt, and not implied within those words: *Great men or Nobles.* One who had reported in the Countrey, that certainly warres were towards, so that wooll might not be transported ouer Sea that yeare, by which rumour the price of wooll fell, and was sold at a lesse rate, was summoned to appeare before the Kings Councell, and was fined and ransomed to the King. 43. *libr. Ass. 38.*

If any makes a suggestion to the King himselfe, which is false, and some are thereby indemnified or hindred, they that make such false suggestions, shall be sent with the suggestion before the Lord Chancellor, the Lord Treasurer, and his chiefe Councell, and shall finde surety to prosecute the said suggestion. And if he cannot proue this intent against the defendant by proces of law, he shall be imprisoned, and there remaine, vntill he satisfie the partie griued his damages, and for the slaunder which he hath incurred through such occasion, and then he shall be fined to the King. *Report ex 37. Edwards 3. cap. 18.*

One O. who had spoken slaunderous and horrible wordes of *Queene Mary*, was of them indicted, mentioning in the indictment, that he had spoken them *contra formam diuersorum statutorum*, without touching any *in specie*, and without saying, *vnde scandalum in Regno inter Reg. & magnates vel populum suum oriri poterit*, and was convicted of them vpon his arraignment, and had iudgement of imprisonment, and to bee fined at the *Queenes will*, vntill he had found his Authour, according to *West. 1. cap. 34.*

One

One *Smith* of the *County* of *Somerset* *Esquire*, was fined in the *Star-chamber* for slanderous wordes, which he had spoken of one *Sir Iohn Young Knight*, which touched his life, and which the said *Smith* could not proue, he was committed to the *Fleete*, and payed great damages vnto the *Knight*: and yet notwithstanding hee might haue had an action vpon the case at the *Common law*. Report *Crompton*.

One *L. of Kent Gentleman* was punished in this *Court*, for falsly and maliciously going about to proue one that was his *Consin* to be a *Traytor*; wherfore he was ordred to ride about *Westminster hall*, with his face at the *Horse taile*. Circa. 27. *Elizab.*

A *Knight* of the *Countie* of *North*. was fined at a great summe in the *Starre-chamber*, because he permitted a seditious booke, called *Martin Marprelate* to be imprinted in his house. 32. *Eliz.*

If one speake scandalous wordes of an *Arch-bishop* or *Bishop*, he may sue him in this *Court* to haue him punished; or else he may haue an action vpon the Statute de *Scandalis Magnatum*, as happened in *Sandes* his case, *Arch-bishop* of *Yorke*, betwixt him and one *Sir Robert Stapleton Knight*, in the *Star-chamber*.

One parleyed of *Dyer*, *Lord chiefe Iustice* of the *Kings Bench*, that he was a corrupt *Iudge*; for which he was conuicted in this *Court* of *Star-chamber*, and adiudged to stand vpon the *Pillory*.

One had cast abroad slanderous libels of the *Bishop* of *C.* circa 20. *Eliz.* and was punished in the *Star-chamber*.

The said *Crompton* makes a *Quære*, whether a man hauing spoken slanderous wordes of a *Noblewoman* may be sued vpon the Statute de *Scandalis Magnatum*, but doubts not of his punishment in the *Star-chamber*. And I haue heard it of credible persons, that in the last *Queens* time of famous memory, a *Master of Arte*, sometimes fellow

fellow of Martin Colledge in Oxford, lost both his eares by order of the said Court of *Star-chamber* for his peremptory speeches, that he had vsed his *Mistres*, a great *Lady* carnally, and was secretly contracted vnto her. For prooofe whereof, hee offered to disclose certaine priuie markes on her body.

It was resolued by the whole Court of the *Kings Bench*, that for any matter contained in any Bill, which was examinable in the *Star-chamber*, no action lay, although the matter was meereley false, because it was done in the course of iustice. But if one exhibites a Bill in the said Court, for matters not determinable there, as for murder, or pyracie, which cannot be by English Bill, but by way of indictment in Latine, then he may be sued for the Detraction, and pay damages. *Report. Cooke. 34. Eliz. inter Sir Richard Buckley pl. & Owen Wood def. en Banke le Roy.*

LINEAMENT. XIII.

1 *Of the Iurisdiction of the Ecclesiasticall Court, touching wordes of Detraction and defamation.*

2 *Where the Kings writ of Prohibition lies against such actions commenced in that Court.*

3 *That mixt actions belong to the Common law.*



Now let me draw neere to a more resplendent light, to your rich magazin of laws, *Right learned Cooke*, *Englands admired Bartole*, in whose profound intelligence concur the spirits of many famous wights, not after the *Pythagorean transmigration*, but after the transmutation of *Elisha*, which receiued the spirit of *Elias*. For who knowes not, that the obscurest and doubtfull Reports of *Dier*, *Brooke*, *Plowden*, and of many other sage Writers, are most plainly reconciled in your Reports, with mellifluous iudgements of your owne conceits? I will therefore aduenture (like *Noahs Done*)

to

to crop some of your choysest Olines.

Touching Defamations determinable in the Ecclesiasticall Court, it was resolu'd in the Kings Bench, betwixt Palmer and Thorpe, according to the right learned collections of Sir Edward Cooke Knight, Lord chiefe Iustice of the common pleas, *en le quart part de ses reports*, that such defamations ought to haue three things incident. First, that they concerne matters meereley spirituall and determinable in the Ecclesiasticall Court, as to call a man Hereticke, Schismaticke, Admontrer, Fornicator, &c. Secondly, they must concerne matters meereley, and onely spirituall; for if such defamations touch any or some thing determinable at the common Law, the Ecclesiasticall Iudge shall not take knowledge thereof. Thirdly, although that such defamations be meereley and onely spirituall, yet notwithstanding he that is defamed cannot sue him there for amends and damages, but the suit ought to be onely for the punishment of sinne, *pro salute anima*, for the soules health. And for the first and second, which is incident, the case *en 22. Edward. 4. 20.* was recited to this effect.

The Abbot of S. Albons sent his seruant for a woman couert to come and speake with him. The seruant performed his Masters commaundement. And thereupon the woman came with him to the Abbot. And when the Abbot and the woman were together (the seruant which knew his Masters will) retyred from them, and left them together in the chamber alone. Then the Abbot said vnto the woman, that her apparel was grosse and course; to which the woman answered, that her apparell was according to her ability, and according to her husbands ability. The Abbot knowing in what things women repose their delight, replied vnto her, If she would be ruled by him, that she should haue as good apparell as any woman in that Parish, and solicited her chastity. When the woman would not consent vnto him, the Abbot assaulted her, and would haue made her a lewd woman against her

will; the which the woman would not suffer. Whereupon the Abbot detained her in his chamber against her will, to the entent, &c. The husband hauing notice of this abuse done to his wife, spoke of all this matter, and said, that he would haue an action of false imprisonment against the Abbot, for that he had imprisoned his wife; vpon which the Abbot adding one sinne to another, sued the innocent & poore husband for defamation in Court Christian, because the husband had published that my Lord Abbot had sollicitated her chastity, and would haue made her a naughty woman. But vpon all this matter disclosed to the Kings Court, the husband had a *Prohibition*, by reason that the husband might haue had an action at the common law, for this assault and imprisonment of his wife; although then at the first he had not any action, nor peraduenture at any time would haue had. Yet because the scandall determinable in the Ecclesiasticall Court, was vpon all the matter being disclosed, mixt with a matter determinable at the common law; for this cause vpon motion made by the Abbots Councell to haue a *consultation*, in this case that was denied him by the Court.

3

For the third point, which is incident, *viz.* That the Defamed cannot sue for amendes and damage in Court Christian, though it be meereley and onely spirituall. It was enacted *Articnl. cleri. cap. 1. 2. & 3.* that the Kings *Prohibition* should hold place, if a Prelate enioyned a penance pecuniary to any man for his offence, and it were demaunded. Notwithstanding if Prelates enioyne a penance corporall, and the party will redeeme such penance by money, if the money be demaunded before a Iudge spirituall, *Prohibition* shall hold no place. But leauing the Statutes at large to be considered by the Reader, that desires to know them, I will returne to the Reports of that rare Treasurer of the common law *Sir Edward Cooke*, for words of detraction actionable, and for th explanation of

of the Ecclesiasticall power in such cases.

Anno 35. Eliz. Anne Davies plaintiffe declared, that she was a Virgin of good fame, &c. Whereas one *Anthony Elcocke*, Citizen and Mercer of London, of the substance and value of three thousand pounds, desired her for his wife; and for that cause had communication with *Iohn Danier* Father of the said *Anne*, and was ready to conclude it: *Iohn Gardiner* defendant (*premissorum non ignarus*) to defame the said *Anne*, and to distaste the said *Anthony* from proceeding forward, vttered and published of the said *Anne* these wordes: *I know Davies daughter well*, mentioning the said *Anne*, *she dwelt in Cheapside*, and *there was a Grocer that did get her with childe*. And being admonished by some that were present and heard him, that he should be aduised what he spoke of the said *Anne*, he said further of her, *I know very well what I say*, *I know her father, mother, and sister; and she is the youngest sister, and had the childe by the Grocer*. By reason of which wordes the plaintiffe was greatly defamed, so that the said *Anthony* vtterly refused to take her to his wife. To this the defendant pleaded not guilty, and by a *Nisi prius* in the County of Buckingham the Iurors found for the plaintiffe, and assessed damages to two hundred markes; Then it was moued in arrest of iudgment by the Counsel of the defendant, that the said defamation of incontinencie concerned the spirituall and not the temporall iurisdiction. And therefore as the offence should be punished in Court Christian; so the remedy for such defamation ought also to be there. For *cognitio cause non spectat ad forum Regium*. Euen so, if a man be called a Bastard, an Heretique, a Miscreant or an Aduowterer (because they appertaine to the Ecclesiasticall iurisdiction) no action lies at the common law. But it was answered by the plaintiffes counsell, and resolved by the whole Court, that the action was mainteynable for two causes: first because that she was punishable by the Statute, *de 18. E.*

liz. cap. 3. if she had a bastard. And although that fornication or aduowtry be not examinable by the common law, for that they are done in secret, and peradventure are vncomely to be openly examined; yet neuerthelesse the hauing of a bastard is a thing apparant, examinable and punishable by the said acte. Secondly it was resolved, that the action was maintainable if the defendant had charged the plaintiffe but with bare incontinenecie. For in this case the ground of the action is temporall; that is, shee was to be aduanced in marriage, and that she was defeated of it, and the meanes whereby she was defeated, was the said flaunder, which meanes tending to such an end, should be tried by the countrey.

So if a Diuine be to be presented to a Benefice, & one to defeat him of it, saith to the Patron, that he is an Heretique or a Bastard, or that he is vnder excommunication; whereby the Patron refuseth to present (as he might very well, if the imputation were true) and, hee loseth his preferment, he shall haue an action vpon the case for the scandals tending to such an end.

Likewise if a woman be bound, that shee shall liue continent and chaste; or if a lease bee made vnto her, *Quamdiu casta vixerit*, as long as she remains chaste, in these cases incontinenecy shall bee tried by the common law. *Popham*, chiefe Iustice said, that if one speakes of a woman, which is an Inne-holder, that she hath a great and infectious disease, by which shee loseth her guests, she shall haue an action vpon the case.

In the *Kings Bench* betwixt *Barister* and *Banister*, it was resolved, where the defendant speakes of the plaintiffe (being sonne and heire to his father) that he is a Bastard, an action lies vpon the case; for that tendes to the disinheriting of the land, which descendis vnto him from his father: but it was resolved, if the defendant pretends, that the plaintiffe is a bastard, and that himselfe is next heire, there no action lies; and that the defendant may shew

shew by way of barre, if the *Plaintiffe* omits it in his bill.

LINEAMENT. XVI.

Observations concerning words of Detraction and Defamation fit to be perused of Sheriffs and Stewards, or of other Iudges of inferiour Courts, extracted out of the Reports of Sir Edward Cooke Knight, Lord chiefe Iustice of the common Pleas.



Ensus verborum est duplex, mitis & asper; & verba accipienda sunt in meliore sensu.

The meaning of words is twofold, mild and rough, or vncharitable: and words are alwaies to be accepted in the milder sence. As for example, *Edward Danney* vicar of *Northelingham* sued vpon the statute *de scandalis magnatum* by *Henry Lord Cromwell* Plaintiffe, for his cholericke answering him being a *Baron* of the Realme, in these words: *It is no marvell* that you like not of me; for you like of those, that maintaine sedition against the *Queenes* proceeding. The defendant construed this word sedition, *seditiosam doctrinam* or factious Preachers, which by the said Lords countenance (as he supposed) inueighed against the booke of common prayer established *anno primo Eliz.* though the strict sence of this word *Seditio* is as much to say, as *seorsim itio magni populi, quando itur ad manus*: Sedition properly is publike and violent. But *God* forbid that the words of one being like vnto wind should be taken by parcels against the intention of the partie by such a strict & Grammaticall construction, *Quia quæ ad unum finē loquunt a sunt non debent ad alium detorqueri*, What are spoken to one end, ought not to be wrested to another end. Therefore a Iudge must enter into the consideration of all the preceident parlance and words, which import the true cause and occasion, and which manifest their true sence,

According to that saying: *Sensus verborum ex causa dicendi accipiendus est, & sermones semper accipiendi sunt secundum subiectam materiam.* The meaning of words is to be taken out of the occasion of speech, and speeches are alwaies to be taken according to the subiect or matter in hand.

2

In actions for scandalous detractions the *Defendant* may iustifie the words, or confesse then, or shew by speciall matter, that the words be not actionable, and then the *Defendant* shall not be vrged at any time to a generall issue. For albeit he doth vary from the *Plaintiffe* in the sense and quality of the words, yet notwithstanding that is no cause to chase him to a generall issue. As for example, the *Plaintiffe* chargeth the *Defendant* with *unlawfull maintenance*, the *Defendant* may iustifie by way of *lawfull maintenance*, and may plead the generall issue. In like manner one chargeth a man with these words: *Thou art a murtherer.* The *Defendant* may iustifie the words, and declare how that the *Plaintiffe* told him, that he killed diuerse *hares* with certaine engines: and thereupon the *Defendant* said vnto him; *Thou art a murtherer*, meaning the *hares*, which he killed.

3

Out of these obseruations the Reporter *Sir Edward Cooke*, that peerelesse *Phoenix* of the Common law, giues vs two excellent points of learning in actions of slaunders. First, to obserue the occasion and cause of their parlance, and how that may be pleaded in the *Defendants* excuse. Secondly, although your opinion be, that your Clients case is cleere, and his matter *in facte* plaine, yet hazard not the matter vpon a demurre, wherein perhaps, vpon pleading or otherwise more matters will arise, then you knew before. But first take aduantage of; speciall matters *in facto*, by which the true sence and coherence of the words may be gathered in fauour of the *Defendant*, and reserue matters *de iure*, which alwaies arise vpon matters *in facte*, vnto the last, and neuer demurre at the

the first in law. Seeing that after the triall of matters in *facto* the matter *de iure* shall be safe vnto you.

It was adiudged *en Bank le Roy enter Cutler et Dixon.* 28. *Eliz.* that if one exhibits Articles to *Iustices of peace* against a certain person containing great abuses and misdemeanures, not onely touching the Petitioner himselfe, but many others, and all to the entent, that he might be bound to his good behauiour: In this case the partie accused shall not haue any action vpon the case for any matter comprehended in those Articles; for in that case they pursued but the ordinary course of iustice. And if actions were permitted in such cases, they who had good cause of complaint durst not complaine for feare of infinite vexations.

Master Stanhope being a *Iustice of Peace*, and Suruey-our of the *Dutchie of Lancaster* was detracted with these words: *Master Stanhope hath but one Manour, and that he hath gotten by swearing and forswearing.* It was adiudged, that these words were not actionable. First, because that they were too general; and those words, which shall charge any man with an action, on which damages shall be recovered, must haue a conuenient certainty. Secondly, the *Defendant* charged not the *Plaintiffe* with *swearing* or *forswearing*, for he might obtaine a Manour by *swearing* and *forswearing*, and yet he did not procure nor assent vnto it. Also, words which maintaine an action must be directly applied to the *Plaintiffe* in regard of the damage, which he sustained by the scandall.

If one impeach another, that he hath forsworne or perin-
red himselfe; that beares no action for two causes. First he might be forsworne in vsuall communication, *Quia benignior sententia in rebus generalibus seu dubijs preferenda est.* A milde interpretation is to be preferred in generall or doubtfull matters. Secondly it is an vsuall word in our passion & choller for one to say to another, *thou art, a Villaine, a Rogue, or a Varlet, &c.* These or the like words will
not

4

5

6

not maintaine an Action. For *Boni Indicis est lites dirimere*. It is the part of a good Iudge to take away strife, and causes of strife. But if one speakes to another, that he is *forsworne or periured* in such a case; for such words the Action is good, because that it appeares by these words, that hee hath forsworne himselfe in iudiciall proceedings.

7

Sir Christopher Wray Lord Chiefe Iustice said, that although slaunders and false imputations are to be reprefed, for that many times *à verbis ad verbera peruenitum est*, from words men come to blowes; yet he said, that the *Iudges* haue resolved, that Actions for scandals must not be maintained by any strained construction or argument, nor must they extend any fauour for their support. Seeing they abound in these daies more then in times past; and the intemperance together with mens malice encreaseth. *Et malicijs hominum est obuiandum*. They must meete and preuent mens malice. Besides in our Law Bookes, Actions for scandalles are very rare; And those which are reported are for words of eminent slander, and of great importance.

8

This moued the *Court of the Kings Bench* to denie a *Procedendo* to haue an Action of slander for calling one a *whore*, tried in *London*. For the *Defendant* had remoued it thence by an *Habeas Corpus* into that *Court*. And it was affirmed by the whole *Court of the Kings Bench*, that a custome to maintaine actions for such brabbling speeches is against law. *Licet consuetudo sit magna auctoritatis, nunquam tamen prauidicat manifesta veritati*. Although that custome be of great authoritie, notwithstanding it doth neuer preiudice manifest truth.

9

To say, that a man is detected for *perjury* in any *Court* is not actionable: for an honest man may be detected, but not conuicted. And euery man which hath a Bill of *perjury* against him exhibited, is detected. 37. *Eliz. inter Weaver Plaintiffe, & Cariden defendant.*

10

To report, that a man hath killed his wife, and she aliue, the *Defendant* may therefore demurre and no action lies. But it is otherwise if she be dead. 39. *Eliz. in commune Banco inter Snag. arm. Plantiffe, & Gee Atturney de mesme le Court, Defend.* So one *Allen* hauing spokē these words of *Eaton* Plaintiffe : *He is a brabler and a quarreller, for he gaue his champion counsell to make a deed of gift of his goods to kill me, and then to fly out of the countrey : but God preserued me.* Vpon great deliberation and aduise, it was adiudged, that in this case the words were not actionable, for the purpose and intent of a man without an act is not punishable by law. *Ubi non est lex ibi non est transgressio quoad mundum.* Where there is no law, there is no transgression in the sight of the world. And although that for such a Conspiracy a man may be punished in the *Court of Starre Chamber*, that comes to passe by the absolute power of that *Court*, and not by the ordinary course of law.

11

In euery Action vpon the case for slanderous words, two things are requisite : first, that the person which is scandalized be certaine. Secondly, that the scandall be apparant by the words themselues. And therefore if any one saith without any precedent communication, that *one of the seruants of I. S.* (he hauing diuerse) is a *notorious felon or Traitor*; there, for the vncertainty of the person, no action lies; and an *innuendo* an iteration or repetition of words cannot make him, certaine. As he is *sick of the pockes the French pockes*, this *innuendo* and iterating of the same wordes makes not the proper office which it ought; for it contends to extend the generall words being the *Pockes* to the *French Pockes* by an imagination of an intent, which is not apparant by any precedent words, whereto the iteration might be referred. And the words themselues must be construed in *mitiore sensu*, in the milder sense. To conclude, 42. *Eliz. en Bank le Roy entre Iohn Iames, Pl. & Alexander Rutlech Def.*

it was so resolved that the office of an *innuendo* a reiterating is to containe and designe the person himselfe, or the very word which was certainly named before, and in effect was in place of a (*prædict*) the aforesaid thing, or the aboue named person. But a reiterating or repeating cannot make a person certaine, which was vncertaine before, for it would be an inconuenience, if actions were maintained by an imagination of an intent, which appeareth not by the words, vpon which the Action is founded, but all is vncertaine, and subiect to deceivable coniecture.

12

The *Iudge* must note the very words of *Detraction*, whether they be *Adiectiues* or *Substantiues*, for sometimes *Adiectiues* will maintaine actions, and sometimes not. They are actionable, first, when the *Adiectiue* presumeth an act committed. Secondly, when they scandalize any in his office, function or trade, whereby he gets his living. As if one saith, that *such a man is a perjured knave*, there, it behooues an Act to haue bene committed, otherwise he could not be termed *perjured*. So if a man saith of an *Officer* or *Iudge*, that *he is a corrupt Officer or Iudge*, an action lies for both causes. First, because it implies an Act done. Secondly, it is slanderous vnto him in respect of his Office. But if one calles another a *sedicious fellow*, a *theeuish knave*, there, no action lies, because the words import not, that he hath committed sedition or felony, but they are *Adiectiues*, which import an inclination thereto.

Likewise, though the former words of a mans speech were actionable vnto one, yet if there follow after, a subsequent explanation of the said words by the *Defendant* without delay or interlocution, they be not actionable, for the latter words extenuate and qualifie the former, and also expound the speakers meaning, as *thou art a theefe, for thou hast stolen my Apples or Hops out of my orchard*, which latter words mitigate the proper sence

of

of this word *theefe*, which of it selfe (though generally spoken) would maintaine a brabling action. And it is the office of Iudges vpon consideration of all the words, to collect the true hope and intention of him that speaks them, without partiality or fauour, *Per Popham chiefe Iustice & totam curiam* 44. *Eliz. en Bank le Roy. Brittridge case.*

LINEAMENT. XV.

Observations concerning detraffing Libels giuen in the Star-chamber, and collected out of Sir Edward Cookes Reports.

IN the case of *L. P.* in the *Star-chamber Pascha. 3. Regis Iacobi*, against whom the *Kings Atturney*, proceeded on his owne confession, *Ore tenus*, for the composing and publishing of a certaine *Libel* in mee-ter, wherein *John* then *Archbishop of Canterbury*, who was a Prelate of singular piety, grauity, and knowledge, and also *Richard*, late *Archbishop of Canterbury*, were both of them traduced and scandalized by descriptions and circumlocutions, and not in expresse termes. In the said case these points were resolved.

Euery Libell which is called *famosus libellus*, or *Infamatoria Scriptura*, is made eyther against a priuate man or against a Magistrate, or publique person. If it be made against a priuate person, that deserues a seuerer punishment. For though the Libell be made but against one, yet notwithstanding it incites all them of the same family, kindred, or society to reuenge, and so tends consequently to quarrels, & to the breach of the peace, and may be the cause of effusion of bloud, and of great inconueniences. If it be made against a Magistrate, or any other publique person, that is a greater offence; for that concerns not onely the breach of the peace, but the scandall of the go-

uernement: for what greater scandall of the gouernment can there be then to haue corrupt or wicked Magistrates appointed and constituted by the King to gouerne his subiects vnder him? And there cannot be a greater imputation to the State, then to permit such corrupt fellowes to sitte in the sacred seate of Iustice, or to haue any meddling in, or concerning the administration of Iustice.

Albeit that the priuate man or Magistrate be dead at the time when the *Libell* was made, yet that is punishable: for in the one case it prouokes others of the same family, bloud, or society to reuenge and to breake the peace. And in the other case the *Libeller* traduceth and slandereth the State and Gouernment, which dieth not at all.

A *Libeller* that is called *famosus defamator* shall be punished cyther by *indictment* at the common law, or by Bill if he denies it, or *Ore tenus* by his confession, in the Star Chamber: and according to the quality of his offence he may be punished by fine or imprisonment, and if the case be exorbitant, by Pillory and lesse of his eares.

It matters not, whether the *Libell* be true, or whether the party against whom it was made be of good report, or of ill report: for in a settled State of Gouernment the party grieved ought to complaine for every injury done vnto him by ordinary course of law, and not by any meanes to reuenge himselfe, cyther by the odious course of *Libelling*, or other wayes. He that killeth a man with his sword in combate, is a great offender: but he is a greater offender, that poysoneth one; for in the one case he that is openly assaulted can defend himselfe, he knowes his aduersary, and may see his endeuour to preuent him: but poysoning may be done so secretly, that no man can defend himselfe against it. Wherefore the offence is more dangerous, by reason that the offender cannot be easily knowne. And of the same nature is *Libelling*. It is secret.

crete, and dispoiles a man of his fame, which ought to be more pretious vnto him then his life: and it is very hard to finde out the Authour of an infamous writing. *Difficillimum est inuenire Authorem infamatorie scriptura;* and therefore when the offender is knowne, he ought to be seuerely punished.

Every infamous *Libell* is cyther written or vnwritten, *aut est in scriptis, aut sine scriptis*. A scandalous *Libell*, which is written *in scriptis*, is when an Epigram, Rime, or other writing is composed or published, to the note or contumely of another, through which his fame or dignity might be preiudiced. And such a *Libell* may be published, 1. *verbis aut cantilenis*, by words or songs, as when it is maliciously repeated or sung in the presence of others. 2. *Traditione* by deliuerie, when the *Libell* or any copy of it is deliuered ouer to scandalize the party. *Famosus libellus sine scriptis*, an vnwritten *Libell* may be made first by pictures, as to paint the partie out in any shameful and ignominious manner. Secondly by signes, *signis*, as to fasten a gallows or other reproachfull signes at the parties doore, or elsewhere.

And it was resolved, *Michaell. 43. & 44 Elizabeth.* in the *Star-chamber* in *Hallywoods case*, that if any one findes a *Libell*, and would preserue himselfe from danger, if it be composed against a priuate man, the finder ought cyther to burne it, or forthwith to deliuer it to a Magistrate: but if it concerne a Magistrate, or any other publique person, the finder must out of hand deliuer it to a Magistrate, to the intent that by examination and industry the Authour may be found and punished.

Libelling and calumnation is an offence against the law of God.

For it is written *Nos facies calumniam proximo*, thou shalt not reuile thy neighbour. *Leuit. 17.*

Thou shalt not haue to doe with any false report.

^a *In cogitatione tua ne detrahas Regi, nec in secreto cu-*

Exod. 23.
a Eccles. 10.

b Psal. 68. 13.]

c Iob 30.

biculi tui dimitti maledices, quia volucres cæli portabunt vocem tuam, & qui habet pennas annuntiabit sententiam. b Aduersus me loquebantur qui sedebant in porta & in me psallebant qui bibebant vinum. c Filij stultorum & ignobilium & in terra penitus non parentes, nunc in eorum canticum versus sum, & factus sum eis in prouerbium.

It is obserued, that *Iob* was the mirrour of patience, as appeareth by his intemperate wordes, and became *Quodammodo*, after a sort impatient, when *Libels* were made of him. Whereby it appeares, how forcible they were to prouoke impatience and contention. Likewise there are certaine notes whereby a *Libeller* may be knowne, *Quia tria sequuntur defamatorem famosum*, because three things doe follow a notorious *Libeller*. 1. *Prænitatis incrementum*, increase of lewdnesse. 2. *Bursa de cremen-tum*, euacuation of the purse and beggerie. 3. *Conscientia detrimentum*, shipwracke of conscience.

LINEAMENT. XVI.

The conclusion of the fourth Circle, containing the Authours pareneticall Charge to common Iuries.



Ourteous countrey-men, vnderstanding spirits, whose hap it is to be enranked into impanelles, according to the auncient lawes and liberties of this our flourishing Common-wealth, yee haue heard with your externall cares (and I pray God that the same may be internally enrowled in your consciences with eternall characters) euen *Princes, Iudges, Prophets, Apostles*, yea, and our Sauour *Christ* himselte, all of them possessed with the powerfull gifts of the *holy Ghost*, to proclaime, to declaime, and to denounce (as Gods Heralds with holy Trumpets) decrees of death and defiance, of damnation with euerflaming vengeance against

gainst the *Diabolicall Detractors* of the *Heauenly Deity*, and of his *Diuine similitude* here on earth. Ye haue likewise heard, nay, ye haue beene *oculati testes*, cleere eye witnesses, that the moderne lawes of our Countrey haue condemned *periueries* and *scandals* with *excommunication*, the most grieuous and greatest censure, that the Church can giue, with *mulcts* and *fines*, with *imprisonment*, with *pillories*, with disgraces worse then death it selfe. *αὐδὸν νῦν αἰετῶν. The foole becomes wise and warie after miserie*, or as our English prouerbe teacheth, *The burnt childe will take heede of the fire*. Let the precedent examples of other mens falles and follies exhort you to remember your *Christian* duties, and specially now at this instant, since that yee are called and sworn as precise *Patriots*, as chosen *vessels of honour*, of an honourable corporation, to edifie, to doe your best endeavour towards the repairing of the *Lords Temple*, though it were but by tempering of Lime (whereto the Noblest is vnfit) by transferring of stones, by carrying of clay, sand, haire, wooll, or rather then nothing, in conuaying of Oyster-shells: so that ye be industrious in your charge, it sufficeth for your discharge. But how is it possible for you to performe any such seruice without presumption, when as ye sacrilegioussly conceale your Countreyes cockle, your darnell, your droanes, your drunkards, and your *Detractions*? How is it possible for you to build vp *Solymi Ruderu clara soli*, the ruinous wals of the *Church Militant*, when as ye offend the *Arch-builder* of the world with disloyall thoughts, words, and workes? with exercising *Spiritualium nequitiam in celestibus*, Spirituall wickednes in heauenly matters? with committing spirituall fornication against the *Maiestie of Gods spirit*? How is it possible for you to escape vnpunished, or not to be principall partakers of their faults and fines, of their sinnes and penalties, whom ye wantonly spare for worldly respects? Alas, *It is pitie*, you say, *to present poore silly wretches, who*
transf-

transgresse of meere necessity. It is more noble to giue then to take away, to spare then to spill. And for the great Ones, ye pretend that your cobweb is too thin to cub them in.

Foolish Pitie

Marres the Citie,

It is a saying not so olde as true. Beloued *Christians*, beware of this Alchymie, beware of this sophistry: for beleeue it as an Article of your *Creede*, that *sinne is damnable vnder what colour soeuer it be shrowded*. Whether it be couered with clouts and raggs, or with a golden robe, let the *Monster* be vnstript, let *Achan* be accused for his theft, let *Ioab* be endicted for his shedding of innocent blood, yea though hee haue taken Sanctuarie, and caught hold on the hornes of the Altar. Let *Semei* be brought coram nobis, for his rayling and reuiling. Let *Barrabas* be found, as a notorious felon. Enquire whether *Bigthan and Theres* haue committed treason against the *Lords Anointed*, and whether the sonne of *Salomith*, the sonne of *Dibry* hath committed the like heynous crime against the *Lord* himselve in blaspheming his hallowed name. And of what nature soeuer the billes are, that men preferre vnto you, follow your euidence, and find out the guilty, though they be proportioned as huge as *Gyants*: let not their high nor huge staturs dismay and defile your vndefiled consciences. The cause is none of yours. The iudgement is none of yours. But both belong vnto him that made you. Ye can doe no lesse then endorce [*B I L L A V E R A*] vpon euident misdemeanures, albeit with outward teares and inward bleeding griefes. For if *Saul* an Anointed King for sparing of *Agag*, a prisoner Prince, had his *Kingdome of Israell* rent from his posteritie for euer, euen by the *Lords* owne verdict, what shall be the guerdon of your indulgence, of your cunning concealement? *The reward of sinne is death*, and the reward of bloudy or blasphemous sinne (such as periury is) can be no other then perpetuall death.

1. Reg. 2.

Ester. 2.

Non

Non est bonum ludere cum Sanctis. There is no iesting with oathes, no dalliance with *detracting* from Gods word. It is not Equiuocation or mentall reseruatiō (*Iurani lingua mentem iniuram gero*, I swore an oath by tongue, but I beare a minde vnsworne, as that young man *Hyppolitus* in *Enripedes* protested): It is not the Popes pardon or his detracting dispensation: it is not *Indian* golde; it is not a selfe flattering suggestion, nor all this worlds commodity, which can iustifie the cursed blot of blasphemie, or rectifie the cancred blossomes of blasphemous concealements. There is a *sinne veniall*, which we call *trespasse*; and there is a *sinne vnto death*, a sinne not to be forgiuen. Such is the wilfull and presumptuous sin of a mans owne witting conscience, against the open face and illumination of the *holy Ghost*. And what if the sinne of *Periurie* fals out to be this horrible and heauie sinne? In what a plight are partiall *Iuries*? Therefore my Masters, I could wish, that ye deliberate with Diuine discretion, before ye determine your verdicts rashly in heat of flesh and blood. And to speake more plainly to the purpose, I could wish as long as yee enioy this waightie place, in examining the defects and defaults of your Countrey, that ye proceed not, as many now-a-dayes do, to censure presently after drinking, or *Tobacco* taking; but rather that ye beginne, continue, and conclude your proceedings soberly, grauely, and aduisedly without temerity, timorousnesse, or affection. But what man, quoth the *Spirit of Detraction*, can be so voyde of passion or affection? Then farewell kindred, farewell loue, nay, farewell life it selfe, if I cannot helpe my friend in necessity, or hurt my foe in oportunitie. *The Lord rebuketh thee*, thou foule *Spirit*, that goest about to make *Christians* worse then *Pagans*; in whose bookes it is written, that *Iustice hath neither father nor mother*. Shall we regenerated Christians, that know *Iustice* to be one of the chiefest *Attributes* of the *Godhead*, and so highly regarded of his sacred Maie-

ſie, that he ſpared not his *holy One*, his owne eternall *Word*, but gaue him ouer for a while to cruell death in reuenge of olde *Adams* finnes: ſhall we reſpect fleſh and bloud more then Gods Attribute? Shall we forfeit both our eyes to ſaue one of theirs? Shall wee loſe our owne ſoules and bodies to ranſome other mens corruptible bodies, or temporary fortunes? Better it is to cut off one member, then that the whole body boile in hot ſcalding leade. *He that loues his father and mother aboue me, is not worthy of me*, ſaith our Sauour *Chriſt*. Shall we being put in truſt, deceiue the truſt that is reposed in vs? Shall we become our owne caruers, and vnder colour of *Iuſtice* iniury the innocent? *Vengeance is Gods*, and he will requite. It is better, O reuengfull Spirit, to concale the guilty, then to condemne the guiltleſſe. But, ye beloued of the *Lord*, I hope will ſo iudiciouſly behaue your ſelues in an equall ballance, without enclining to the left hand or to the right hand, that the Right ſhall ſtill take place, that the expectation of your *Iudges* conceiued of your fidelity and integrity, ſhall not be voyde and fruſtrate. Ye will demeane your ſelues, I hope, ſo zealouſly, ſo ſincerely in your proceedings, that the matter and not the man ſhall be the obiect of your internall eyes, your eyes of vnderſtanding; which I pray *God* to enlighten with his knowledge, to inſpire with the ſparkes of his *ſpirit*; whereby yee may diſcerne gold from copper, truth from perjury, ſincerity from vanity, the ſonnes of *God* from the ſonnes of *Belial*, to the glory of his heauenly *Maieſtie*, to the comfort of his *Deputy* heere on earth, & to the diſcharge of your owne conſciences, which yee pawne and pledge for the ſecurity of your duety and diligence,

Discite Inſtitiam moniti: & non temnite Diuſ.



THE
FIFT CIRCLE
OF THE SPIRIT OF
DETRACTION, CONIVRED
AND CONVICTED.

LINEAMENT. I.

- 1 The Authors scope in this Circle.
- 2 His invocation to the Godhead, against his Ghostly Enemies.



IN the precedent *Circles* I haue afforded the Reader a taste of my present purpose: in it I haue *coniuered* the *spirit of Detraction*; forearming my selfe with the *spirits of Goodnes*, or to speake Poetically, *Agide Palladia*, with *Mineruaes* shield, and so by descent discried the tree of *Good and Euil*; wherein I haue exercised my declining will, with excellent exorcismes of *Michaels* mysteries; and also I haue therence de-

scended, as it were by steps and degrees, to the pedegree of those degenerate *spirits*, which gape after mans damnation, euer since our deiection from that *Paradise* of free-will, being but the mysticall meanes of olde *Adams* probation; and particularly I haue canuased the said *spirit of Detraction*, that domineeres it in all places, at Ordinaries, at Feastes, at *Tobacchonizing*, without curbe or checke; one while breathing forth blasphemies against his *God*, that will not holde him guiltlesse; another while possessing the soules of our reprobates (like vnto those of *Ahab's* false Prophets) so that they broach out whole pipes of poisonous *perinuries*, paradoxes, slaunders, and ridiculous girdes in the derogation, nay, in despite of the meeke and milde *spirit of God*, whom they force to depart away out of their (*quondam* baptized) consciences, being very sorrowfull to see their hardened hearts, and to see his holy gifts bestowed in vaine. But our *Fathers* determine *will be done, in earth as it is in heauen*; that hath sealed vp the certainty and number of the *Elect*, before this world was made by his word and wisdom. And now that the *spirit of Detraction* stands forth to be arraigned at the barre of vnderstanding, let no man blame me, if I lay out Truth it selfe in euidence against him, as well to conuince him present, as also to confound his absent adherents, accessaries, and abettours, which together with the abouesaid diuellish euils, make no conscience in this licentious age with the *Gyants* of olde time, to raise and roule vp mounts against the Heauens, with *Promethius* to rob God of his right, to father his workes of highest honour vpon the Father of lies (and according to the nature of base *spirits* (which cannot eleuate themselves to the Spheare of speculation) to stand in greater feare of the *Diuels* supposed realty, then to become rauished with the louely *Maiestie* of the euertliuing *God*, who with one blast can tumble downe such *detraacting Clinickes* into the abisme of eternall night, where their

Chymist

Chymist God inhabites, without hope of redemption.

In execution of which important charge, I doubt not but *Sathan* (whose miracles I annull) wil coniure vp many sulphureous wits of both sexes (nicking *Momes* and nipping *Niobes*) to scolde and scolfe, to raile and reuile at this worke of charity. *Cadmus* with his Serpents teeth grinneth many menaces. *Medusa* with her prodigious art threatens to bang me and to stone me, and all because I write the truth. O that I had *Perseus* his vertue to conquer this terrible *Gorgon*. But why interpose I the fictions of Paynime Poets among the sentences of holy Writ? O heavenly Spirit, be thou my *Perseus*, lend me thy *Dauids* sling, to encounter this Ghostly *Goliath*, and this grisly *Giantesse*. Behold, how my spirituall Foe mounted on his iade of *Detraction*, dares me to the fiedle: daunt thou him with thy potent *Word*, and his omnipotence will be impotent; cast forth thy *Aarons* rodde, and his arrowes will be swallowed vp. While thy Grace shines on me, I feare no Magicke spels, no Serpents teeth, no Witches curse. Let them draw my picture by *Pygmalions* skill in the purest Virg'in waxe, & reuenge their wrath with sharpe pointed needles, my heart shall neuer quaille: let them burne the same for an Hereticke (as those of *Tholonza* burnt their Kings) I wil not feare what man or *Diuell* can do to me; not although they disgorge vpon mee their bane of *Basilisks*, nor though they discharge their Iambicke volumes, or rather volles of their *Basiliscoes*; for the God of heauen is he that reigneth ouer all things, that ruleth all things, in all places, at all times. He, even he it is, that is *All in al*, the Glorious God that maketh the thunder, the onely worker of powerfull miracles; to whom all Principalities, all Dominions, all powers, and all creatures, as well incorporall as corporeall, inuisible as, visible must kneele for mercy with honour, dread, and reuerence.

LINEAMENT, II.

1 How the Spirit of Detraction attributes the glorious workes of God unto the Diuell.

2 That mens guiltie consciences drine them to extoll the Diuell and his supposed power.



IF men be guiltie for blaspheming the name of God: If they be precisely forbidden to haue any dealings with false reports: If they must account for euery idle word, all which I haue proued hithereunto, in what a grieuous case are those wretches, which commit not onely all these vanities together, but likewise diminish, derogate, and detract in peremptory, proud, and presumptuous manner from their great Creator his glorious appurtenances, his types of maiesty, and his titles of heavenly honour? In what a forlorne estate are they, which liue in the darksome dungeon of *spirituall Egypt*, and in the whorish brothelry of *spirituall Sodome*? How vnhappy are they, which leane so superstitiously vnto the leauen of our Pharisaicall Papists, walking a whore-hunting after strange Gods both in bodie and soule? with both these the most part of the world obserue the Spirit of Detraction; with the principall members of the body, with their tongues they detract, with their eares they lustfully listen, with their hearts they consent, sucking (like spungeous, or hydropicke bodies) all corruptions whatsoeuer: with the principall faculties of the soule, with their reasons, willes, & memories they hatch, foster and reiterate such blasphemous paradoxes; *No crosse nor losse can chance but the Diuell sent it. No signe nor sigh can happen, but the Diuell sent it. The Diuell (say they) is the onely Emperour of hell, king of the Planets, Starres, and Meteors, and also absolute Prince of this earthly world.* These
are

are the ordinary speeches diuulged at our Ordinaries. No Tauerne bur is full of this hellish stufte. No conference but the Diuell by stealth gets in his cursed name.

What cares could not glow at these runnagate reports? What heart would not burne at these vncharitable conceits? What scholer of worth would not set out his talent to aduantage, his learning in print, in hearing the *Archangels* honour extenuated, and the *Dragons* horne exalted? Truly for my part, (though inferiour to many *Phinehees* in zeale and deuotion) I cannot silently suffer these ignominious iniuries against the *Lord my Saviour*. O men of little faith, nay rather of no faith! your difference and distrust in spirituall matters wrought and brought in all these fables and foolish fopperies. The more wicked ye be, the more ye feare, and the more ye feare, the more phantasies run to your headlesse braines. Your guilty consciences seared with the scorching fire of your iniquities become so appalled, that ye quake and shake, like aspen leaues; ye feare the moone shine in the water, ye feare your owne shadows, and tremble with the Maiestie of *Gods* iudgements, as malefactors going to execution, or as that Gentleman of *Padua*, who ouer night hearing that he should be put to death the next morning after, tooke such an inward conceit (though this was but a false alarme) that the next morning his youthfull haire was sodainly committed into a siluer colour. Spirituall courage descendes from heauen: spirituall cowardize springs from flesh and blood corrupted with blacke melancholy, the *Diuels* breath thickned to a pestilent exhalation. Wherehence weake men begat that venefique verse:

Flectere si nequeam superos Acheronta mouebo.

If heauen heares me not, I'll downe to hell.

LINEAMENT. III.

Proued out of the Booke of Wisedome, that mens *guiltie consciences* caused them at first to feare Bugs and Spirits.



O confirme the premisses, I will lay downe before you the opinion of that wise man, which wrote the booke of *Wisedome*, which likewise proues, that feare was the chiefest inuenter of the Diuels miracles and strange sights.

Wisd. cap. 17.

While they thought to be hid in the darknesse of their sinnes, they were scattered abroad in the very middest of the darke couering of forgetfulnesse, put to horrible feare and wonderously vexed. For the corner where they lay hid, might not keepe them from feare, because sounds came round about them, and vexed them, yea many terrible and strange visions appeared vnto them.

They were sometimes chased with monstrous apparitions, and sometimes they swooned as their owne soules had betrayed them: for an haſtie feare, and that was not looked for, came vpon them.

*They were all bound with one chaine of darknesse: whether it were a blasing wind, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hasty running water, or great noyse of the falling downe of stones, or the running of playing beasts, which they saw not, or the mighty noyse of roaring wild beasts, or the sound that answered againe in the hollownesse of the mountaines: which we call *Eccho*, these terrible things made them swoone (for very feare.)*

LINEAMENT. IIII.

How mens guiltie consciences made them to mistake the truth, and to become afraid of things meere naturall.



Ometimes naturall things (because they are vnusuall and seldome seene) doe affright and astonish our weake consciences, as if we had seene a *Spirit*, specially, if they happen in the night time, when we sit darkling, or if we passe by any Churchyard, or where any man was lately killed or hanged. Sometime the very sudden talking about such strange apparitions in the nights doth produce a sudden alteration in our vnsexed minds, and the rather, if we know our selues guiltie of some deadly sinne, as of adultery, malice, or such like. Yea, *Papists* by reason of their superstitious legends, which their *Confessours* and graue Fathers haue so firmly euen with their nurses milke imprinted in their thoughts, I say, these credulous people by Gods iustice are confounded with ridiculous toyes, & otherwhiles with their owne conceit, according to that, *They feared where no feare was*. Because they stop their eares from hearing the *Gospel*, and shut their eyes from reading the truth, therefore doth God send such light things to terrifie their vnrighteous hearts. When we pray vnto our *Creator*, they pray vnto Creatures. When we craue to be holpen by the onely helper and *Sauour* of the world, *Iesus Christ*, they pray vnto them, that sometimes were sinners here on earth, trusting in Beads, Crucifixes and other stocks or Idols, reiecting spirituall light and spirituall comfort. As for example, I remember about eight yeares ago, in passing ouer the *Pyrences* betwixt *France* and *Spayne*, when I and others then in company hauing lost our way, and also being benighted and fearing to be assaulted by wild beasts began to draw

out our weapons for feare of the worst, a certaine *Seminary* scholer newly come from *Doway*, armed himselfe with his *Beades*, putting them about his necke, and saying vnto vs, that he cared not for all the *Beaues* of the world, as long as he had those Beads about him, which as he alledged, were consecrated by the *Popes* owne handes. Whereby a man may note to what superstition and follies this sect is drawne, that from the *Spirit of God* they betake themselves to earthly hopes. No maruell then that they are also blindfolded in attributing such beleefe to *Goblins* and *Sprights*.

The simpler sort when they behold but a firedrake, a flaming meteor, the shooting of the starres, or candles about dead mens sepulchers, (which indeed are no other then sulphureous exhalations.) Presently they giue out that they saw *Sprights* or *Diuels*. And if they had not so dainly crossed themselves, they had beene taken *tarde* and slaine.

Others haue beene put to great feare by looking on shining worms, on bones of newland fish, or on a kind of rotten wood, which shine very bright in the night time.

Some againe haue trembled in their beds at the sudden rumbling and noyse, which Cats, Rats, or Mice haue made in searching for their prey: or at the stirre and coile which disguised *sprights* haue caused. Many pageants haue beene practised with the benefit of the night to the great terrour of them, that were not very wise: some haue wrought wonders, by walking on the water vpon stilts, I meane vpon deepe waters, as others haue walked with large soles of corke.

I haue likewise heard of some *Conicatchers* that went currant for *Coniurers*, who to gaine themselves estimation among fooles, haue purpose'y in the fields placed in a darke night creuises or tortoises aliue with burning candles on their backs, onely to make them beleeuue that they were creeping *Diuels*.

Some

Some haue taken *Echoes* for *Sprights*, as he of whom it is reported, that a *Goblin* had welnigh caused him to be drowned, whereas indeed it was no other then the rebounding or reflecting backe of his owne voyce. For when he asked a farre off: *Can I passe ouer?* the *Echo* answered, *passe ouer.*

Many men haue beene abused by meanes of knaues voyces entonneled in long reeds or canes, which altered the tune of their voyces.

If our iudgement, vnderstanding, and senses being sound and whole be thus deceiued and deluded with such a deepe apprehension of feare; much more must we thinke, that they will enduce vs to blabbe out prodigies and monstrous wonders, if they were depraued and hurt in their Organs, specially in their braines.

LINEAMENT V.

A merry story borrowed out of Peter de Loiers booke of specters, shewing how a Traueller was frighted in passing by a gallowes.

IN the Countrey of *Maine*, there was a fellow, a notorious theefe and murtherer, well knowne vnto all his neighbors, who by the sentence of the *Lieutenant* for criminall causes was committed at *Manns*, and condemned to be hanged and strangled, and was sent from thence backe to his owne *Village* wherein he dwelled to be executed, and there to be set on a *Gibbet*, standing vpon the high way from *Manns*. Some few daies after his execution, a certaine man trauelling that way where his bodie hanged, found himselfe very sore wearied, and laid to rest vnder a tree not farre from the *Gibbet*. But he was scarce well settled to his ease, when suddenly behold there commeth by another passenger that was going towards *Manns*, and as he was

right ouer against the gallows, where the dead bodie hanged, (whom the partie knew well when he was alieue) he called him by his name, and demaunded of him, with an high and loud voyce (as ieaſling at him) if he would goe with him to *Manns*. The man, that lay vnder the tree to rest himselfe, being to go to *Manns* likewise, was very glad that he had found company, and said to the other; *Stay for me a little, and I will go with you.* The other to whom he spake, thinking it was the dead theefe that spake vnto him, hastened him away as fast as he could possible. The man vnder the tree arising vp, ranne after him as fast, with a desire to ouertake him, and still he cried, *stay for me, stay for me.* But the other had not the leasure, for his feare had set him in such a heate, thinking still that the dead theefe followed him at the heeles, that he neuer left positing till he was quite out of breath.

But for a while I will leaue off such conceited stories, least some seuerer Censour suspect me for an Heretike in vterly denying the Diuels power, which our righteous Lord hath left vnto him, as to the executioner of his iudgements.

LINEAMENT, VI.

1 Whether in time of Popery the Diuell appeared to Coniurers or Witches.

2 Why now adies the Diuels apparitions are ceased among the professors of the Gospell.

3 The Authors opinion touching his visible illusions.

I



Euerthelesse, if we may beleuee ancient Historiographers, the *Diuell* commonly haunted diuers simple wretches in times past, when *all the world* wondred after the *beast of the Sea* upon whose seven heads was the name of blasphemies: I meane, when our fore-parents worshipped the high Priest of the *seauen*

seauen billed Cucc by the Tyrrhene Sea. And as our Royall Phoenix recordeth, after diligent observations of seasons, dayes, and howres by these reprobates, circles were made triangular, quadrangular, round, double, or single according to the forme of apparition which they craued. Likewise two principall things in that errand might not be spared: holy water, whereby the Diuell deludes the Papists, and some present of a liuing thing vnto him. Heere likewise (Right vertuous Prince, Great Britains Beaucherke) like as the Moone deriues her light from the resplendant Sunne, and as the Macedonian souldiours security proceeded from their Monarches safety, *Ex Alexandri spiritu omnes suos spiritus ducebant*: so presume I to fetch the true Lampe of this Treatise from your immortall booke. For this cause I craue humble pardon of your Imperiaall Maiestie. for my ambition in borrowing (like *Aesops* crow) some of your ingenious plumes to grace my ragged stile.

King Iames in
Demonolog.

In those daies it sufficed not the Diuell to haue indirectly the rule, and to procure the perdition of so many soules, by alluring men to vices, and to the following of their appetites, but also he abused these simple wretches, in making them directly to acknowledge him for their master. Euerie man ouer whom he had the rule, he tempted according to his complexion and knowledge; and so whom he found most simple, he plainliest discovered himselfe vnto them. For he being the enemy of mans saluation, vsed all the meanes he could to entrap them so farre in his snares, that they might not euer after (suppose they would) ridde themselves out of the same.

King Iames in
Demonolog.

But now-a-dayes Popery being vnmasked and vncovered to the view of all the world, through the brightness of the Gospell, *Sathan* is either cub'd vp really in hell in the bottomlesse pit for a time, or confined herehence for a while into other habitacles, as *Lapland*, *Finland*, or into the healthfull coast of *Biarmia* vnder the Northerke pole,

Apoc. 12.

Apoc. ibid.

Apoc. 11.
Ibid. cap. 16.

where people liue in greatest Barbarisme and simplicity. Euen as *Apolloes* Oracles in *Greece*, ceased at the passion of *Christ*, by reason of the *Apostles* preaching in those parts: so doubtles in these dayes, *the woman clothed with the Sunne*, the Catholike Church (that was fled into the wilderness, and persecuted with a long lasting warre by the *Dragon* and his Angels) being now victoriously returned into these North-west partes of the world , the *Dinell* in despaire is retired into his darke some Cell, or farre from among vs; where, notwithstanding that he lies malecontent, and perhaps fettered that he cannot really breake forth, he transports sometimes his poysonous power, and casteth out of his mouth water after the woman, as it were a flood to drowne her: there, in hell he hath his capitall residence, and ouerlookes by his spirits of sinne into the soules of flesh and bloud: like as the *Antichrist* residing in the great Citie, *spiritually Sodome and Egypt*, transferres by his *Iesuiticall* spirits, *uncleane spirits* like *frogges* out of the *Dragons* mouth, and other messengers of false prophesie, cloudes of wonders, supposed miracles, Bulles, Indulgences, and detracting lies for the confirmation of his forlorne flocke in *Equiuocations*, blasphemie, and blindness of vnderstanding. For as the Reprobate and naturall man cannot apprehend those things which are aboue nature, nor will he beleue that there are any spirits good or euill: so the simple or superstitious person, partly with feare, partly with Popish policy is drawne to such sottish credulity and lightnes of beliefe, that he takes *Knaues* for *Diuels*, and *Coni-catchers* for *Coniurers*.

To end this Section of the *Dinels* appeareance, I beleue that some, yea that many things concerning his visible formes are but lies and fictions of men, inuented eyther for some cause that moued them, or at least wise for their sports and pastimes. Other some contrariwise haue beene true, as appeares by many examples and euents, which

which none can denie ; as that *Spaniard* alleadgeth :
*Algunas y aun muchas yo creo , que deuen de ser menti-
 ras y fictions de gentes, inuentadas o por alguna cosa, que les
 mucue o alo menos por su passatiempo. Otras ay que son ver-
 daderas, como parece por muchos exemplos y successos, que no
 pueden negar se.* No good *Christian* can denie , but that
 the *Diuell* did possesse those men, whose bodily humours
 by gurmardize or their peruerse wils were depraued and
 infected, as is to be seen in the *Scriptures*, where likewise
 he was suffered by our *Sauour Christ* , to enter into the
Heard of Swine. But my question at this time is, whether
 that power of his be suppressed , now that *miracles* are
 ceased ? For then God caused such strange actions to en-
 sue, whereby his *Gospell* might be confirmed. Surely in
 my iudgement, where the *Gospell* flourisheth , there the
Diuell dares not draw nigh : and if he appeared accord-
 ing to the relation of such as wrote of his miracles, he
 neuer appeared but vnto them (who like vnto *Caine* vt-
 terly dispaired of Gods grace) to simple wretches, and to
 grosse headed folkes. His chiefeft plot and practize is to
 vndermine the reasonable *will* , and to seduce men from
 the operation of Goodnesse. For this cause he is called
 the *Acuser*, the *Prince of the aire*, the *Prince of this*
world, that is, the great spirituall *Tempter*
 of Mankind, for whose sake this
 world, and all the crea-
 tures therin were
 made.

*Torquemada en
 iar din de flores
 curiosas. Collo-
 quio tercero.*

LINEAMENT. VII.

1 How Popish Shauelings inuented the use of common Coniurations and fictions, in policy for the greater efficacy of their Idols, Holy water, and Masse-monging; wherein the weakenesse of their Holy water is shewed.

2 That they coined lies of purpose to confirme their sect, namely, in Luthers life time, of Luthers death.

3 A note deliuered by the Authour touching the Diuels reall power.



VT here our Popish miraclemongers will obiect, that the *Diuell* cannot be coniu-
red without *Masses*, *Holy water*, or
charmes of a consecrated person. The *Di-
uell* (say they) will not obey any of our
Religion. O generation of Vipers! Is
not the fulnesse of your sacrifice come in before the
Lord? Are not the Bulles of *Basan* so fat, that they cannot
hold out any longer? Yea euer since Printing rose vp, by
the mouthes of babes and infants the *Lord* hath confoun-
ded your quirks, quillters, and transubstantiate quiddities.
Your fat lieth in the fire, your *Masses* bring in but small
masses of money. Your *Holy water* is become dead like
a stinking flange. The glorious brightnesse of *Christs*
comming, the forerunning word of euerlasting life hath
almost abated all your lying wonders, your coniuurations,
yea, and your chiefe Patron of policie; onely for the triall
of the *Elect*, ye are permitted, dispensed, and tollerated
to dwell among vs, as the *Chanaanites* and *Philistines* a-
midst the *Israelites*. Ye are permitted, as the ministers of
Sathan to tempt *Christ*; flocke, that the great *Iudge* may
commend their constancy. Neuerthelesse I am sory (I
speake after flesh and blood) that your stinges, according
to our Acts of Parliament, *voce populi Christiani*, being
voce Dei, are not quite abolished.

This sting a graue and a great man of this Kingdome
felt, when he was seduced to send ouer Sea his sonne, that
lay

lay possessed with the spirit of frenzie. The spirit of falsehood made him beleue, that *holy water* and *masse*-hearing would chase away the *Diuell*, if it were a *Diuell*. At *Pont y Musson* in *Lorraine* it was my hap to meete with the said diseased Gentleman in an *English* Priests house, where he sojourned, his friends expecting his deliuerance by the Spirit of illusion, by vertue of the *Masse* and of the *sanctified water*. But all the fat fell in the fire, and he poore Gentleman left still vncured, hauing formerly bin bound in a cradle, besprinckled with *holy water* in time of *Masse*, and so continued bound for three dayes together in the Church. A most fearefull vsage, able to driue a whole man out of his wits. His friends hearing at length that the matter fell not out correspondent to their expectation, they sent him to *Padua* for the tempering of his braine, by the Phisitians of the body, where I met him againe with his *Curator*, who told me the whole businesse and circumstance, and how the spirit would not be dislodged for all their holy water. Now their generall opinion was, that eyther it was a stubborne *spirit*, vnremouable by exorcismes, or else the patient was sicke with extreme choler or melancholy.

Likewise to confirme their false doctrine with false miracles by the *Diuels* instinct, they coined many fictions, and such as the eares of the *Elect* would glow to heare. These fopperies, as treacherous spirits out of the *woodden horse of Troy*, our subtle *Sinons* coniure vp for worldly respects, and chiefly, lest their *Pontificall* purple robes or scarlet habites be altered to another colour of a baser graine. Among many *miracles* in their lying Legends, they recorde, that a *Religious woman* hauing put a sanctified hoast into her hiue of Bees to make them fruitfull, in steed of increase found a little Chappell of Hony and Waxe built in the hiue, with doores and windowes, with an Altar, with a Steeple of Belles, and also that the Bees had laid the hoast vpon the Altar, with melodious

D. 40. Non nos
Gloss. § quis e-
nim.

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noise flying round about it. Thus the *Diuell* sometimes playeth the part of a *Mountebanke*, venting out his counterfeite wares vnder the faire colour of *sanctification*, some othertimes he seemes to raise vp himselfe really at sinfull mens commaunds, and all for the establishment of the *scarlet coloured beast*, the *Pope* and his *Cardinals*, whose Kingdome he wots well cannot chuse but decline without such trash, trickes, and trumperies. And for their concealements he beates this ambitious lesson into our *Canonists* heads, that it is sacriledge to reason about the *Popes* deedes, whose murders (say they) are excused like *Sampsons*, whose thefts like the *Hebrewes*, whose adulteries like *Iacobs*.

After mens deathes the *Diuell* eyther by himselfe, or by his agents, wicked worldlings, seemes to appeare vnder the person of a *Samuel*, and will not be coniured back without such *Papist* bables; thereby settling his Reprobates in their reprobate natures. But most of all I cannot but wonder what phantasie possesseth men, when they publish miraculous lies, derogatory to their credites, that beliuing, and able in their liues time to retort the whetstone vpon them. Surely I can deuise none other excuse on their behalfe, then that such miracles of strange sights were inuented by them of *Diuellish* policy, to make their profession famous among the simple, and on the other side to withdraw the *Protestant* from the true worship of God. As for example; the *Diuell* foreseeing, that by *Luthers* preaching he was like to lose many of his guests, euen in *Luthers* life time, soborned one of his false Prophets to set out a booke in print of *Luthers* death. The same very day when *Luther* died (as this *Homeromastix* reported) many that were possessed of *Diuels* in a towne of *Brabant* (which lay distant from the place where hee was supposed to die, about three hundred miles) were suddenly deliuered, and not a long time after repossessed againe. And when it was demanded of the *Diuels*, where they

they had beene? They answered, that by the appointment of their *Prince* they were called forth to *Luthers* Funeral. Which likewise was proued to be true, because a seruant of *Luthers*, that was in his chamber when hee died, opening the casement to take the ayre, saw a great number of vgly Spirits hard by the window, leaping and dancing. Afterwards when *Luthers* body was laid in his graue, presently there arose a tumultuous noise and terrible sound, that the earth seemed to moue. The next night after they heard a louder noise then before about his Tombe. For which cause in the morning they opened his Tombe, where in stead of his corps they found but a foule saour of brimstone.

The copie of which Pamphlet, when *Luther* read, he subscribed these wordes: I am sory that *God* is iniured by this fiction. Otherwise I can but smile at the *Diuels* malice, wherewith he and his complices the *Papists* pursue me. It is strange to see with what impudence these iugling Priestes dare diuulge such a notorious lie of him, whom his owne neighbors and Countrey men know better then they or any other forrainers. This I can testifie, that throughout all *Germany*, where I trauelled, his memory is blessed, his birth-day solemnized, and himselfe reputed for a second *Elias*. But (as I said before) our Idolatrous Enchanters in policy inuented this fable for the glory of their *Hierarchy*, which *God* peruert like *Achithophels* deuises.

Herby we gather, that most of our *Coniurations*, lying miracles, and foolish fables were deriued from the *Papists* for the corrupting of the simpler sort, and that of right *Coni-catchers* are termed *Coniurers*, and wizards witches. Onely they differ in this, that the *Coni-catcher* and Wizard receiue their knowledge by an infolded or implicate suggestion in their braines from the *Diuell*; and that the *Coniurer* and Witch reape with the *Diuels* sickle more openly; yet both of them ioyne in the effect, to deceiue

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2.Tib.2.

Gen 49.

2.Theff.3.

King James 1.2.
Demonol. cap.7..

and to make a prey of our vnderstanding.

But here I must tell you one thing worthy the obseruation, that euen as the *Papists* will not see their myssical *Antichrist*, (though that which withheld his publike reuiling till this time be in a manner taken out of the way, to wit, the glory of the *Romane Empire*) no more then the *Iewes* would see their *Messias*, (though likewise that which withheld his reuealing til his destinated time was taken out of the way, to wit, that the *Scepter should not depart from Iuda*, nor a *Law-giner from betweene his loines*, untill *Shiloh* came, which was *Christ*): so we of the reformed Church besotted with childish credulity will not beleue the truth, though it be felt with handes, (as they say) and shewed vs by demonstrations infallible, that *Coniurers* and *Wiches* can act no miraculous matter of moment at all (their chiefe Master himselfe being but a lier and impostor) howsoeuer *Frier Bacon* with his brazen head (which he purposed to set vp in *Salisbury-plaine* for the eighth wonder of the world) and the *Popish* Idolaters with their *Masse-monging* and *Holy water* went currant for ground *Coniurers* in olde time: Because they receiued not the lone of the truth, that they might be saved: therefore God sends them strong delusion, that they should beleue lies. Wherefore let the faithfull accept this for a caueat, that when the *Diuell* takes vpon him to become terrified with the besprinkling of *Holy water*, with Steele, or with the thundring *Bulles* of a *Masse-Priest*, he doth it onely of a politicke stratageme to confirme his adherents in such vaine fooleries, after the example of *Tomyris*, who fained her selfe with all her troupes to flie, that thereby she might entangle *Cirus*, and giue him the greater soile. Whereto alludes that notable saying of our sage *Solomon*, *He walked among the Papists by childish and affraying terrors, to mocke and accuse their childish errors*. Yea, he walked among them the more familiarly vnder the barrard names of *Larum*, *Lemurum*, *Deorum*, *Penatum*,
Lar-

Laruum, Dryadum, &c. outwardly seeming to care for their temporall profit, when as in truth his purpose was inwardly to worke them harme in their soules and consciences, that their wils and spirituall natures might be peruerted like vnto his.

LINEAMENT. VIII.

1 That true miracles were but lent by the Lord to the Primitiue Church for confirmation of the Gospell which accompanied the said miracles.

2 How in their stead false miracles crept into the Church with the Antichrist in the time of the great Apostasie.

3 The Diuels synode for employments of his hellish spirits.

4 The Authours digression shewing that the Diuels shape was not reall but delusive to deceiue the eye sight.

5 How men by his spirituall insinuations became his agents here on earth.

6 The Diuels craft to continue men in their Detractions.



*M*iracles were rite in the *Apostles* time at the first preaching of the Gospell, yea and many yeares after, euen as Reuelations were also common at the first promulgating and publishing of *Moses* law. But afterwards through mens curiosity, arrogancy, and negligence they ceased like as the vime ceased for a long time after *Iosuahs* age. The chiefe end of *Miracles* was lent by the Redeemer of the world to reconcile mens mindes vnto the puritie of the doctrine, which at the same time he sent to beare them company. Their end, I say, was that their energy and efficacy might moue mens fleely hearts to relent and repent them of their abominations, which preuailed in all those whom his prouident Father had sealed vp to be saued from the beginning. Whereby we may obserue, that the vertue of true miracles sprang from the goodnesse of the doctrine, which then the Lords great Ambassadour grafted

towards the posterities of the elect. So that this godly doctrine separated such miracles from the *Diuels* deceits, from natures operations, and from mens inuentions. Their mutuall concurrence confirmed the spectators in their resolution, namely, that their preaching and teaching proceeded from the *glorious light*.

Apoc. cap. 2.

2. Thess. cap. 2.

Apoc. cap. 18.

Sithence which golden age of the *Gospell* it pleased the *Lord* according to his vnsearchable will, and according to *Saint Iohns* and *Saint Pauls* prophesies to leaue his *Church* sojourning in the solitary wildernesse, persecuted by the *detraacting Dragon*, to suffer his two witnesses the true records on earth of the lightsome word that was incarnate for our saluation, to be mangled, martyred, and massacred in the *Citie of the spirituall whoxe*, and so to permit a generall defection and departure from the faith at the entrie of the *Antichrist* into the World (which continued well nigh eight hundred yeares) and the true doctrine failing, true miracles failed. Which when the *Diuell* noted, he laid hold on that vile oportunity of Apostasie and generall defection of faith, and in steed of those true *miracles* he hatched false miracles according to his owne naturall dispose, lying wonders, and brought in *canonization of Saints*, whereof my selfe was an eye witnesse in *Millaine* in the yeare 1603. adoration of sinfull men, *masses* for the dead, *marchandizes of humane soules*, *Gods* of golden beads, of holy water, of crucifixes, and also old wiues tales, whereof the *Popish* Legends are as full, as euer *Diomedes* his stable was of prodigious dung. Many miracles were fathered vpon giddy headed people in their death beds, when good men through extremitie of torments haue spoken, they knew not what. They record, that the Virgine *Mary* descended dow from heauen, to giue *S. Fulbecke* her breasts to suck, while he lay sicke. Such another idle storie old father *Darbishire* a *Iesuite* sometimes Chancelour of *London* vnder Bishop *Bonner* told me in *Lorraine* of one *Throgmorton*, whom he

he peruerted at *Paris* to the *Romish* Religion.

Falſe miracles thus growne in requeſt, the Diuell fore-, ſeeing, that his buzzards might breake out of his ſnares, except he found ſome other ſtratageme to entangle them, preſently conuocates a Synode or Councell of *Detraſting Spirits*, not much vnlike to the Councell of *Trent* or the Cardinals conſiſtory, and there enacteth parts for ſeuerall ſpirits to act (yet ſo that the *Spirits of Detraction* attend on the all) ſome he appoints to play the parts of *Hobgoblins*, or *Robbing goodfellowes*; ſome he chuſeth to countenance the Clergy in their perking chaires, ſome to feaſt with the fooliſh pezants, who of the Italians were called *gliſarfarrelli*, *mazzapengoli*, and of the Engliſh and Romanes *ſairie folkes*, *lares*, *Dryades*, & *Hamadryades*; ſome to mocke monkes as horned *Satyres*. Some he ſubornes with fained ſhapes to appeare vnto groſſe headed folke. Whereas in very deed ſuch ſhapes are no more reall then *Euridices* Ghoſt, whom her husband *Orpheus* thought to apprehend, when in the end:

Nil niſi cedentes infelix arripit anras.

Vnhappy he on nothing meets,

But on the ayre, which backe refleeth.

When a man fortunes to ſee any ſuch ſuch ſtraunge ſights, let him call to miad that they be but *deceptio viſus* a colourable miſt caſt forth by the *ſpiritual Dragon* to bewitch his vnderſtanding, or that his ſight is poſſeſſed with ſome ſuffuſion after ſleepe figured and ſymbolized with falſe viſions of ſmall atomes manifoldly colored, or elſe let him call to memory his owne imbecillitie of nature, which might be miſlead eyther with an antipathy, or with exceſſe of choler or melancholy, as when he is ſicke of a ſaffronlike iauendiſe, or when ſome groſſe glewy matter is gathered within the fiſhy ſinew of the eye. Doe not we reade in bookes of naturall Sience, that the ſenſible obiect being more exceedingly excellent doth dull the ſence which is leſſe excellent? doth not ſnow ſometimes grieue

our

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*Ouid. lib. 10.
Metamorphi.*

4

our sights? Doth not a candle of virgine waxe mixt with oyle of snakes alter the outward forme of the lookers faces, and cause the whole roome to appeare in shew of snakes? haue not we in our time seene artificial looking glasses formed by cunning Optickes representing many miraculous faces to one onely object? Doth not a composition of *Aquavita*, Brimstone and Salt make the standers by to seeme pale colored. To this I adde that we seeme to see sometimes fiery Dragons, Beares, and monstrous meteoures in the clouds: when as in truth the same are but moyst vapours mounted vp from the earth into the ayre, not hauing any such shapes, but only such changeable impressions as the Chameleon-like ayre affoordes them. Let him also consider how diuerse honest men haue mistaken knowne waies in a myslie day. The reflection of the Sunne beames haue sundrie times bedazeled our eye sights: So we see things which are neere vnto scarlet to shine red. Much more must we conceiue of *Sathans* craft, who hath beene experienced in pollicie euer since the beginning of the world. He cannot chuse but exceede the wisest Philosopher in worldly skill, by reason that hee is not clogged at all with a massie bodie of flesh and bloud, as we are; for this cause I say *Sathan* ouerlookes more easily into the secrets of nature, and practiseth them with greater promptitude and agilitie against vs, when for our vnworthinesse or weaknesse God leaues our inward man naked, not vouchsafing to cloath him with the habillements of grace. Howbeit, for all that the Diuels knowledge is great, yet we must deeme it but coniectures and gesses, which God oftentimes ouermastereth, cheketh, and changeth, because we might know that he alone is powerfull and true.

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To returne where I haue digressed, *Sathan* (because that we might see how he hath more strings to his bow then one, and knowes more waies into the wood then one)

one) employeth some others Spiritually to seduce mens shallow imaginations: which agents of his he commisioneth with speciall errands and articles; some he inspires to tell fortunes, as lying *Palmisters*; some to obserue the flying of fowle, the entrailes of fowle, which we terme *Augures*; some as *Salamanders*, to prophesie by fire, which we name *Pyromancers*, some to counterfeit the state of *Geographers*, as vaine *Geomancers*; and some he enchantereth (like *Chameleons*) for spruce parasites, cunning courtiers to sooth euery man in his humour, and then with a *Sardonicall* laughter to cut their neighbours throates. These with many other functions of bastard artes he insinuates into phantasticall persons, and also into them which build vpon their owne wisdomes.

But the most detestable of all his faculties (which I tremble to write of) is the sacrilegious sinne of *Detraction* against his *Makers* maiestie, wherewith he possesseth the most part of our country men, not onely in causing them to ouerglut and ouerlade their bodies with meate, drinke, and smoke of *Tobacco*, (two or three consuming in one day as much as would suffice twentie honest men then themselues) but also in the midst of those their *Bacchanales* to taunt the glory of *God*, to gibe at his glorious signes, and to impure the causes with the effectes of *thunders* and *lightnings* vnto his lying selfe. It is wonderfull to marke how opinionated the most part of the world are in this poysonous paradoxe. They haue bene so long blinded in other superstitions, that they will hardly suffer themselues to be lifted vp out of the gulf of ignorance. It may be likewise that the Diuell, as he is an excellent enginer to gaine himselfe that fulgurant fame and thundring name, hath sometimes appeared in varieties of false vgly formes, euen then, when these naturall creatures of *God*, followed their naturall course and motion; and so by that iugling tricke made the world belecue that it was he, which played reuell rex

abroad in that terrible equipage.

Parturiunt montes, nascetur ridiculus mus.

He is with child of mounts and lofty things,

But a poore mouse and trifles he forth brings.

Well may the *Dragon* strue to flie, but his wings are clipt, and he according to Gods curse *must creepe vpon his belly, and eate the dust of the earth all the daies of his life.* Well may he arrogate vnto himselfe anothers operation, but, as a curst cow hath short hornes, so must he in the end go naked (like *Aesops* crow) when the true Owner challengeth his owne plumes of glory. God workes all wonders, *tulit alter honores*, but the Diuell beares the honour for a while.

Gen. cap. 3.

LINEAMENT. IX.

- 1 *What is the craft of our common Wizards.*
- 2 *That Souldiours and men of courage haue been daunted with disguised Angels.*
- 3 *Examples of ordinary Wichcraft, Sorceries, and Coniurations.*



I Vr common *Wichcraft*, Southsaying, consultation with spirits and *Coniurations* are nothing but coucnages, legierdemaines, impostures, confederacy, or conicatching craft in making folkes beleue; that they can prophesie, worke miracles, tell fortunes, reueale stolne goods, heale sicknesses and griefes with charming rimes: yea, these seducing spirits auerre, that they walke euery weeke with the Fayries, that they haue secret conference with Familiars. But in the end their Familiars fall out to be a packe of knaues of their owne families, resembling those vngodly familiars, whose dissembling formes the Spanish Inquisition vseth as instrumentall tortures, to wrest and wring out the consciences of supposed Heretickes.

Such

Such coufening ſpirits haue deluded and daunted many of our worldlings, inſomuch that their ſame and ſaigned ſhapes terrified men of reſolution and of great renome, farre more vehemently, then if Goblins or Fayries had in very deeде appeared vnto them; though in truth they agree mutually together, both meeting in one meaning, both harping on one ſtring of deceit. I knew a valorous young Gentleman, and one that ſometimes behaued himſelfe very reſolutely in ſoldiourizing both by Sea and land, and alſo would not feare to meete any man in a Monomachy or ſingle combate, ſo terrified with a diſguiſed Spright in the night time, that he wanted but little of loſing his vnderſtanding.

Brutus that conſpired againſt *Iulius Caſar*, otherwiſe encouraged himſelfe, when his bad *Angell* appeared vnto him the night before he was ſlaine, to diſhearten and diſcourage him from the battell, as I ſuppoſe. Such another familiare *Angell* wrote on the *Duke of Norfolkes* Tent the night before he was killed with *King Richard the third* at *Bosworths field*,

*Iacke of Norfolk be not too bolde,
For Dickin thy Maſter is bought and ſold.*

Many ſtratageims we finde in Hiſtories to diſcourage and daunt men, like vnto *Hannibals Bulles*, which with fiery fagots tyed to their hornes hee droue out at midnight among his enemies, to ſcatter them and ſcare them.

But to returne vnto theſe Cunning men, who couſen our ſimple neighbours, I will exemplitie their miracles.

At *London* I heard one conſtantly affirme, that hee would cure any infirmity whatſoeuer with a drie napkin and with impoſition of hands.

Coppinger and *Artbington* worſe then the fooliſh *Galathians* bewitched, tooke one *Hacket* for *Chriſt*, as many in *London* yet liuing can teſſifie.

At *Verona* in *Italy*, one of this bewitching rout, a deceitfull

ceitfull *Mountebanke* extolled so highly a counterfeite oyntment of his, singular (as he said) against all outward griefes, that I could not dissuade a friend of mine then present with me, from buying some of it, when as after in the experiment the said balme became of no more force then *Scoggins* powder of an olde rotten poste.

To these Sorcerers I may adde another reputed one, a poore *Deuon-shire* woman, dwelling in my neighbourhood, in Walshe called *Swynwraig*, in English a charming woman, who about three yeares sithence was brought before me, and accused for bewitching an honest mans daughter, in such sort that she languished, like to die. Euidēt proofes were not wanting, that she vndertooke in the behalfe of a young man enamoured of the mayde, eyther that she should be his wife, or else neuer be her owne woman while she liued. After due examination, the poore woman confessed, that in regard of gaine (*quod dolosi spes refulerit nummi*) she gulled the youth, and promised largely to bring his desire to passe. Being further demaunded, how she cured with incantations her neighbours cattell (another surmise by her accusers) she answered, that she healed them not by any indirect meanes, but by drenches and medicinable hearbes. Likewise to get her a name and money to supply her necessity, she confessed, that shee ledde some ignorant persons into foles Paradises by taking vpon her matters of wonder.

About *May* last (as I heard by credible report) a certaine Gentleman of our Countrey, hauing mislead by course of iustice to finde out the theefe that had stolne some goods of his, repayred to one of these Wizards, earnestly requesting him to extend his cunning for the discovering of the said theefe and goods. But all the comfort which he could obtaine for his fee, was, that he had lent his booke of knowledge vnto a friend of his; so that he could not at that instant accomplish his desire, though in time, after restitution of his booke he doubted not, but he would

would coniure out the theefe. Whereby we may note the scarcity of true Witches, that in very deed indent with the *Dinell* really. And *Sathan* is so heedfull, that we can hardly finde out his assured adopted children.

Another of this forlorne crew, a runnagate Empiricke within these few dayes arriued in this Countrey, vnder-tooke the cure of a diseased Gentleman; which he could as well performe as reueale stolne goods, which likewise he faigned to the simple Gentlewomen of the house: yet notwithstanding he led many, specially the weaker sort, into the Paradise of fooles, and to esteeme him for a rare Prophet, whereas in truth he was no other then a Coni-catcher; for he disclosed no stolne goods at all, sauing those, which himselfe hidde, of set purpose to get him a name.

Heretofore in time of Popery, masters of families inuented, that the *Fayries* haunted Butteries and Cellers, onely to make young people affraid of sitting vp late in the night. Againe seruants themselues sometimes would counterfeite, that those *Fayries* vied to suppe in their Masters houses; vnder which colour they couered their own wanton thefts. Herehence rose that prouerbe in France,

*Ou sont filettes & bon vin,
Cest la ou hante le lutin.*

Where faire maydes are, and store of wine,
The Goblins there to haunt combine.

Let a man conferre with olde women (for this sexe is much addicted to nouelties and lightnesse of beleefe) and he shall heare many straunge fables of such *Fayrie* folkes. A *Comicke Poet* introduceth such another knauish prancke, practised by a seruant towards his Master: This seruant the better to conceale and couer the loose and lauish life of the sonne from his fathers knowledge, and to colour the sale of a certaine house; which they had made in his absence, inuented and told the olde man at his returne from his farme in the Countrey, that both his

*Plant in Mostel-
lar.*

sonne and he were forced to sell the said house, by reason that Sprights in the nights vsed there to haunt and to molest them. Let this suffice for the discouery of our common witchcraft, and sorceries: Now I must shew the validity of our ordinary coniurations, exercised onely by learned men, which iump with the vnlearned in the main, namely, in deceit.

Two substantiall Yeomen about twenty yeares since hauing lost plate & other moueables, and desirous to be acquainted with the theefe, resorted to a Colledg in Oxford, where meeting at the gate with a needy scholer, they enquired of him for such a mans chamber, whom foolish fame had canonized in their credulous eares, for a notable Coniurer. The Scholer in outward appearance somewhat graue, after a few questions, circumstances, and verball complements, tolde them that he was the man. But for satisfaction of their requests, he tooke them priuily aside, declared vnto them the danger of the law, if it were knowne, and coyishly, like a cunning queane to her youthfull nouice, seemed to repell their suits. They loth or perhaps not daring to returne homewards to their wiues, without some notice touching the stolne goods, vrged him more instantly to cast a figure, and rather then faile to coniure vp a spirit, that they might learne who was the theefe. At last with some adoe, the scholler in respect of his pouertie, resolved to make a purchase of these vnlooked for guests, and to that end first requiring their oath of secrecy, like a true Chymist, willed them to resort within three houres of night, to a chamber remote from company. The honest men with pure protestations thanked his grauity, and went home to their Inn with glad some hearts, iudging each houre a day, til the prefixed time drew nigh. In the meane space the adulterate Coniurer calles vnto him more good fellowes, boone companions, confederates with them, that about such a time they should likewise repaire to the designed chamber,

ber, with a whole Cutlers shop of weapons, as Proctors and Officers, to apprehend both the Coniurer and his mates. Well, the appointed time approached, the good Yeomen missed not to come thither, where also the Coniurer met them, lockt fast the chamber doore, and hauing prepared afore hand a great Caldron full of hote scalding water on a good fire, caused them to cast their money therein, for feare lest the spirit might annoy them, by reason of such prophane trash. His commaundement stood for a law. Assoone as he had fashioned his Circle, crossed it, and inuocated on these terrible spirits:

*Barbara, Celarent, Darij, Ferio, Baralipon,
Celantes, Dabitis, Fapesmo, Fricesonorum,
Cesare, Camestres, Festino, Baroco, Darapti,
Felapton, Disamis, Datisi, Bocardo, Ferizon.*

In stead of spirits, the false *Proctors* bounced and knocked at the doore, menacing to breake it open, if out of hand they opened it not. The poore men not aduenturing to budge one inch from the center of the Circle, without their money, and now without hope of commiseration among strange Officers, stood amazed in a quandaty, with great horroure and dread, till the *Proctors* were let in by the *Coniurer*. Ah villaine, haue we taken thee in the manner, said these new *Proctors*: there is no way saue one for thee, nor for these assistants of thine. And with that in a fained vehement rage, charged them vpon their allegiance to follow them towards the prison. The liuer-hearted Yeomen very dutifully obeyed, went along with them, all the way begging for grace and fauour, with large promises of golden mountaines, and with faithfull assurances of millions of prayers for their prosperity. The pitifull *Proctors* overcome at last with their important suits, and knowing their money to be left behinde safe in the hote Caldron, let fall the raines of their rage. Their iustice became mitigated, their authority relented, vpon condition, that these honest men would

would assume on their credite to come againe vnto them the next morning, which they faithfully promised. But being arriued at their lodging, they tooke counsell together to giue the Proctors the slip, and leaue the Coniurer, to goe to the gallows alone, without their fellowship. And so at midnight by the benefite of that darke time (as they thought) they left both *Proctors* and *Coniurer* in the lurch, posting away with great ioy for their fortunate escape.

LINEAMENT. X

An example translated out of Monsieur du Chesne his pourtrait de la sante, declaring how one Monsieur Poena, a Phisition of Paris, couiured two spirits out of a possessed mans body.

*Señ. x. du Pourtr
de la sante. cap.
vlt.*



*M*onsieur Vignier a Phisition of *Champaigne*, and the Kings Chonicler, had a cousin of his that was a person well descended, and also learned, afflicted of such a spirituall sicknesse, that he imagined and firmly beleueed, that a certaine fellow of his acquaintance newly come from *Italy*, had giuen him, and put within his body two spirits, which spake vnto him and taught him many things, which also threatened him eyther to cause his death, or else to vex him with some great mischiefe. After that he had discovered his malady to the said *Vignier*, he presently knew that it was a sicknesse of the spirit, and for that he loued very well this kinsman of his, he deuised and aduised with himselfe how to helpe him. For this purpose both of them resolved to goe together to *Paris*: and there they addrested themselues vnto *Monsieur Poena*, who immediately vnderstood what sicknesse it was, to wit, that the patients imaginative faculty was hurt and depraued, and also counselled them that they should looke for spirituall

re-

remedy for that spirituall sicknesse; which likewise the said *Poena* promised that he would endeavour to get for his recovery. Hereof the diseased partie was very glad, and pressed on him very hard, that he should hasten him, telling him withall, that his said spirits continually menaced to kill him, or to torment him with some grievous sicknesse. Here the Phisitian was faine to vse stratagems and subtilties to take away these wicked impressions out of the sicke-mans phantasie, in regard that the party being learned, and very speculatiue (as all melancholike men are) would comprehend by reason the manner of his cure, which after many circumstances in brieve was thus: The Phisitian tooke vpon him to fashion in a little booke certaine characters and names of spirits, and to make as though he must coniure vp a stronger spirit then those which were in his body; by whose forcible means the lesser spirits should be chased thence. The remedie was plausible to the sicke man. In the meane that all things were accommodating and making readie for the said exploit, the Phisitian ministred vnto him purgations to tame and moderate the humour of melancholie.

At length the time approached that this feat should be put in practise. There was a great Hall chosen out for the nonce, wherein this faigned coniuration should be made: for the effecting whereof, an honest Chirurgeon was appointed to act the person of the pretended spirit. All things thus prepared together with the Circle and other ceremonies, which Negromancers vse in such a case, they came to the place, where the possessed party was seated in the midst of the Circle: and to blindfold him the more, he was encouraged not to be astonished at what accident soeuer that should befall. After some counterfeited whispering, crossing, and inuocations, the *Spirit* of the *South* was called vp, who appeared not. Then the *Spirit* of the *East* was called, who likewise

came not. In the end at the third call the Chirurgion that lay hid in a certaine place there for the nonce began to appeare in this hall, that was somewhat darke. And then the Patient was againe comforted and counselled more then before, not to be affraid, who answered, that he was resolu'd not to feare at all. So earnestly did he attend and repose confidence and hope in this illusion. At last the matter passed so finely and luckily, that the poore Patient beleue'd that this spirit, which he tooke to be no fained one, had power to ouercome and chase out of his body the other two spirits, which he imagined to be there inclosed. So that this plot serued to strengthen his imagination, and to weaken his former false perswasion. This was the principall remedy of his malady. Neuerthelesse the said *Monsieur Poena* desisted not for all that during the space of a moneth after, to minister vnto him certaine medicinable things to purge and assuage melancholy; insomuch that at the moneths end being thoroughly purged and cured of his sicknesse, the party acknowledged himselfe abused, and was very much ashamed of this false imagination, which for a long time had possessed and troubled his spirit.

LINEAMENT. XI.

An excellent example of Coniuration, translated out of Erasmus his Exorcismes, fit to be obserued of our superstitious Detractors.



Erasmus in his *Dialogue* called *Exorcismus* reports a notable story, acted in *King Henry* the eight's dayes; which because it is too prolix and tedious to be translated into *English* word by word, I will relate it as compendiously and briefly as the substance of the matter requires.

Betwixt *London* and *Richmond* there dwelt one *Poole*

a merry conceited Gentleman. He at many Ordinaries diuulged, that neere to his house by the high way side a *Spright* haunted commonly euery night. And to make it the more famous, riding on a time towards *Richmond* with diuers Caualeers in his company, the skie being cleere without any cloudes, *Poole* on a sudden crossed himselfe, and as one much astonished, spake to himselfe in this sort: *O immortall God, what doe I see!* His companions asking him what he saw, crossing himselfe yet more he said; *I pray God, that this sight which I see may turne to good.* When they lay hard vpon him, desirous to know the matter, with his eyes fixt towards the skie, and pointing with his finger to a place in the Element, *Doe not you see there* (quoth he) *yonder cruell Dragon, armed with fiery hornes and a wreathed taile?* At first they denied that they saw any thing. But at length because *Poole*, belike a man of some reckoning, very earnestly pointed at it with his finger: and because he should not thinke but they were of as perfect sight as himselfe, they constantly affirmed, and said, that they also sawe that wonderfull strange sight. What needes many wordes? Within three or foure dayes the rumour had passed almost ouer all *England*, that such a prodigious Monster frequented there, neere *Pooles* house. Yea, it is wonderfull, how the common people added more nouelties vnto the fable. Neither wanted there some, that tooke vpon them to preface the euent.

In the meane while a *Canon* one *Hind*, who also was a Priest of a neighbour parish, happily arriued at *Pooles* house. This man had an ouer-weening conceit of himselfe, and aboue all he thought himselfe well seene in Diuinity. At supper they discoursed of the *Spright*. When *Poole* perceiued, that the Priest had not onely heard of it, but likewise beleeued it to be true, he began to perswade him, that he being a learned man, and very well disposed would coniure the *spirit* therhence, and succour the poore

soule in durance. And if you doubt any thing (quoth he) we will trie. Walke you about ten of the clocke anon by the bridge, and you shall heare a pitifull groaning. Take vnto you what company you please, so you shall heare the safer and more certaine. After supper *Poole* made as though he went on hunting. About the time mentioned, the *Priest* walking to the place, heard wofull lamentations, which *Poole* very cunningly fained, being there hidden in a bush, complayning out of an earthen pottle, broken for the nonce for that purpose. The *Priest* within a litle while after returned homwards, longing to tell what he had seene and heard. There he tolde *Poole* (who came home somewhat before him a neerer way) what was done, and likewise some thing more of his owne deuising, because the matter might be the more wonderfull. At the last (*Poole* egging him on) he vnder-takes to coniure the *spirit* therence. All that night he slept not, with musing which way he might safely bring the matter about, for hee feared and doubted very sore of himselfe. Therefore hee gathers together most preualent Exorcismes, ioyning others vnto them of his owne inuention, as, *By the bowelles of the blessed Virgin Mary. By the bones of Saint Winifride.* The next day he chuseth a place in the plaine, neere to the bush; from whence hee heard the voyce. There, he frames a very large *Circle*, with innumerable crosses and letters. By his side hee sets a vessell full of *Holy water*. About his necke hee wore a holy robe, at which hung the *New Testament*, besides an *Agnus Dei*, which was wont to be consecrated by the *Pope* once a yeare. With these hee armes himselfe, for feare lest it might be a wicked *Spirit* that would assault him. Neyther durst hee commit himselfe alone to the *Circle*, but determined to ioyne another *Priest* with him. Then *Poole* fearing lest the mysterie might chance to bee bewrayed, if he got vnto him one craftier then himselfe.

selfe, discloseth out of hand the whole story to a neighbour-Priest a friend of his, and ioynes him assistant to the simple *Canon* in the acting of his conceited Comedie.

All things thus prepared, the *Coniurer* with the other Priest about ten of the clocke enters into the circle. *Poole* that went before him, cried lamentably out of the bush. The *Canon* talles to his exorcismes. But *Poole* to haue the more sport shifted him therehence, and by and by returnes with a friend of his, but on two blacke steeds, throwing fire at the *Canon* to haue him out of the circle. The next morning the *Canon* bragged how he preuailed against the spirits, who appeared on two blacke horses, how they were very like to draw him out of the circle, and how he sent them away with a vengeance by means of his forcible charmes. The next night the *Coniurer* better encouraged returnes into the circle, and *Poole* with his companion on their blacke horses shewed themselves with a terrible noyse, as though they would breake into the circle, and with a long rope, which they brought with them, drawen along the ground, they ouerthrew both Priests with their vessell of holy water to the ground, and at last seeming to quaille at the charms, they departed away for that night. This done, the *Canon* comes homes, tels *Poole* what great danger he escaped, and how valiantly he ouercame both the wicked spirits; now he certainly perswades himselfe that no *Dimell* is so cruell nor so impudent as to breake into his Circle.

Thus farre proceeded the fable, when by chance *Pooles* sonne in law a young man delighted with such kinde of mirth came thither. Him *Poole* makes priuie of their stage play, and appoints him the soules or spirits part to act. The young man apparrels himselfe with a sheete like a coarse, and carries with him quicke coales in a pot, which through the sheete seemed as it were

lightening. At night they goe to the stage play, where the soule pitifully bemoanes himselfe. The *Canon* dispatcheth all his forcible coniurations, like volces of Canon shot, vntill at length the *soule* by the bush she wes it selfe, sometimes gliding with fire; sometimes miserably groaning. Assoone as the *Canon* required the spirit to declare who he was, *Poole* suddenly in a diuellish shape, and with a counterfeite roaring leapt out of the bush, saying to the *Canon*, Thou hast no right in this soule, it is mine, and with that runnes to the very bounds of the circle, as if he were about to assault the *Coniurer*, who on the other side fought lustily with his exorcismes, and liberally besprinkled him with holy water. But heere fell out a pretty iest. As the *Coniurer* busied himselfe in this manner, the *Dinell* exclaimed, that he cared not a rush for all his charmes, for thou hast dealt with a wench (quoth he) thou art mine: which words though *Poole* spake but in merriment, yet it seemed that he hit the naile on the head, by reason that the *Coniurer* toucht with that saying hastened out of hand into the center of the circle, and whispered, I know not what confession into the other Priests eares. But *Poole* ouerheard the Priest enioyning him penance, namely, to repeate ouer three *Pater nosters*. Which accomplished, the *Canon* more fiercely and furiously returnes towards the meeres of the circle, and voluntarily dares and defies the *Dinell*, who now faining himselfe fearefull fled backe, saying, Thou hast beguiled me, if I had bene wise, I had not forewarned thee. Then after the departure of the *Dinell*, began a conference betwixt the *Canon* & the *soule*. The *Canon* coniures him vpon paine of damnation) to tell him what he is, who readily answeres him, that he is a *Christian* mans soule. After these and the like speeches the soule seeing him very inquisitiue, and least he should smell out the deceit, craved pardon for that night, with promise that he would returne the next night after vnto him.

Thus

Thus the *Canon* and the soule for a few nights communed together, the summe grew to this passe. The *Coniurer* asking, whether there were any meanes for his deliuerance frō torments, the soule answered, that he might be deliuered from torments, if the ill gottē money, which he left behinde him, were restored backe. What (said the *Canon*) if this money were dispurfed by good men, and conuerted by them to godly vses? yea, that would auaille me, quoth the soule. Here, the *Coniurer* exhilarated with ioy, demanded, how much the summe amounted vnto. The soule answered that the summe was great, and verie profitable for him, that it was so. He named the place, but farre distant thence, where the treasure lay hid vnder ground, withall he prescribed to what vses the said money should be employed, first, that there honest men vndertake a pilgrimage, one to *S. Peters Church in Rome*, the other to *S. Iames of Compostella in Galicia*, the third to *Trenires* to kisse our Sauours combe there. Then his will was, that a great number of *Psalmes*, *Masses*, and *Dirges* be celebrated in certaine monasteries *pro salute anime* for his soules health. The ouerplus which remained, the *Coniurer* should defray, as he thought good. Now all the *Canons* mind was occupied about the treasure, and the dispose thereof. All his thoughts ranne vpon this vnexpected prey, he talked of no other subiect in discouse. In all companies, at ordinaries he promised magnificent rewards to Monasteries, and spake of no base matters at all. He went into the place, found the signes, yet durst he not digge for the treasure, because the soule had giuen him a knot in a rush to vndo, that it might redound to his great perill, if he touched the treasure, before so many Masses were accomplished. Already many of the wiser sort smelt out the iest: Insomuch that sundry of the *Canons* friends admonished him in secreete to take heede, lest the world might conceiue sinisterly of his worth, which had beene generally reputed before for a
very

very wise man. Neuerthelesse the *Canon* continued resolute in his beliefe, hoped as true as his Creed to see the matter sort out well to his liking. Which imagination so thoroughly possessed the mans inind, that beside sights and spirits he dreamed of nothing, he spake of nothing. The habit of his mind appeared in his face, which became so pale, so extenuated, so directed, that a man would take him for a Ghost, and not a man. He wanted but little of being out of his wits.

Poole and his sonne in law in their compaffion towards the poore foole inuented this slight to put him from his conceits. They counterfeited an Epistle with rare letters drawne, and that not in common paper, but in a Goldsmithes leafe with golden characters. The contents whereof were these: *Fannus dudum captiuus nunc liber, Fauno liberatori suo optimo salutem. Non est, amice cur te diutius in hoc negotio maceres. Respexit Deus piam animi tui voluntatem, & illius merito me liberauit a supplicijs. Ego nunc foeliciter ago inter Angelos. Te manet locus apud D. Augustinum, qui proximus est Apostolorum choro. Vbi veneris ad nos, agam tibi gratias coram. Interim cura vt valeas suauiter: Dat. è caelo Empirao sub sigillo annuli mei.* Which to English is this: *Fannus* of late a prisoner, now free, to *Fannus* his best Redeemer greeting. There is no cause, my friend, why thou shouldest pine away thy selfe any longer. God hath respected the good will of thy minde, and by the merits thereof hath ridde me from torments. I liue now in happinesse among the *Angels*. Thy place is here readie at *S. Augustines*, which is next to the *Apostles* quire. When thou shalt come vnto vs, I will thanke thee present. In the meane time haue a care to liue pleasantly. Dated out of the *Emperiall* heauen vnder the scale of my ring. This letter was priuily laid vpon the *Altar*, as the *Canon* was celebrating the *Masse*. Now he caries with him abroad this letter, and boasts of it as a sacred thing, & beleeuces more certainly, then

that it was transported vnto him from heauen by an Angell.

LINAMENT. XII.

1 That the Diuels common drift is, spiritually to undermine the will of man.

2 That his scope and force is conuenance and deceit.



IT is a foule shame for vs reformed *Christians*, that we stop not our eares with *Vlysses* from these coufening *Sirenes*, whose chiefe drift, shift, and scope is to make a prey of our vnderstanding, and to draw vs a whorehunting after strange *Gods*, which haue eares and heare not, eyes and see not, mouthes and speake not, and which are to be found in no other place, but where the Sophistical *Chymistes* dig the Philosophers stone, the *Elixir* of life. Certainly the heathen will rise vp against vs at the day of iudgement, and implead to be saued before vs, for all our Baptisme & holy rites, vnlesse we seale vp our lips betimes from vtering any idle positions contrary to Gods Glory in the behalfe of these enchanting hypocrites. For we derogate much from Gods glory, and omnipotency, when we say, He doth but giue Satan leaue to do it, which is to deride and mocke Gods iustice, as that worthy man Master *Caluine* wrote. The Diuell is not at his owne liberty, nor can he (in the extremest censure) otherwise then a hangman act any thing without the restrictive commandement of the highest *Iudge*, I say, his permission must be authentickly ioyned with commission from God. He is not in such fauour or grace with our Almighty *Lord*. Onely his Maiestie permits his spirituall insinuating and ghostly temptations for his glory and our edification in *Christ*. He permits him as the spi-

rituall instrument of iustice for our hardnesse of heartes to entrap the chiefe part of man, the reasonable will, and by reason of our negligence in his seruice to accuse and relate our sinnes before him : not that *God* is ignorant of our closest sinnes, but perhaps because his Maiestie is pleased to vse ordinary meanes, iudiciall formes, and legall proceeding to condemne the guiltie. Such as the Informer or Promoter is in our worldly Courts, such is the Diuell in the heavenly Parliament. And such a one will he be at the great iudgement day, when our *Messias* both *God* and man shall iudge mankind.

2

In the meane time let vs perswade our selues that the Diuels meaning is to deceiue vs, whether he seemes to appeare in borrowed shapes, eyther of himselfe or by the commaund of wicked men. Besides this deluding force I know certainly he hath none other. With this weapon he was licensed by *God* in the beginning to sting vs in our heeles, that is, to tempt vs with legions of sinnes, which by degrees brings death and perpetuall darknesse. Euen as a man being stung in his heele or legge by reason of that infectious venime, which with deadly tumors or swellings creepes vp by little and little into the heart, must needs diē, except his legge that was so stung, had beene chopt of in time, or cured by an extraordinarie balsame; so the variable will of man being seduced by *Sathan*, or by his substitute *Sinne*, which by degrees encreaseth to legions, and as it were vncurable and vnrvokeable, must needs be condemned to hell, together with the soule her deere consort, except she were absolved of her sinnes vpon her repentance, bathed in *Christ*s bloud, and so healed by the balme of grace. With this weapon he assaulted *Eue*, with this weapon he wounded *Ahabs* false Prophets. And in this sort shall he goe out to deceiue the people, which are in the foure quarters of the world. This is he, the Dragon, that old serpent, which is the Diuell and *Sathan*; I say, this is he, the great red Dragon, which

Apoc. cap. 12.
Ibid.

Apoc. cap. 12.

which deceineth all the world, which fought with Michael and his Angels, which makes spirituall warre with the woman cloathed with the Sunne, the Church of Christ. This is he, which gaue the beast with the seauen heads, that is, the Church of Rome, the seauen hilled Citie by the Tyrrhene Sea, his power, his throne, and great authoritie. So that great Babilon is now become an habitation of Diuels, the hold of all fowle spirits, and a cage of enery vncleane and hatefull bird: and as Stigelius writes:

*Imperij quondam sedes, nunc turpe lupanar,
Vix umbram prisci Roma nitoris habet.*

Rome that was once an Empires seat, is now
A wolfe-slie, scarce of that brightnesse shadow.

Ibid.

Apoc. cap. 13.

Ibid.

Apoc. cap. 18.

LINEAMENT. XIII.

Aphorismes collected out of the first Fathers of the Primitiue Church concerning the Diuels power.



U^stine the Martyr in his Apologie for the Christians to the Romane Senate, who among other scruples objected, that God would not suffer them to bee persecuted if their doctrine were true; answered, that the Christians were persecuted for the confirmation of their faith by Gods permission, and also by the instinct and incitement of wicked spirits, who at all times haue persecuted the louers of vertue, as *Socrates, Heraclitus*, and *Musonius*, but chiefly they moued persecutions against the Christians.

The same Martyr speaking of the vertue of the name of *Iesus*, which is *gwtus*, writes: At the powerfull name of *Iesus Christ* crucified vnder *Pontius Pilate*, the Diuels be-

*Iustin. in defens.
Christ. ad senat.
Rom.*

Idem in Tryphon

*Jenatio in Epist.
ad Philippen.*

*Tatian. in Orat.
aduersus gentes.*

*Irenaeus in lib. 4.
aduersus Hae-
reses.*

*Origen. in lib. 3.
in Job.*

*Idem. in lib. 3.
περί ἀρχαί.
cap. 2.*

*Tertul. lib. 2. ad-
uersus Marcion.*

*Idem in lib. de
cultu Famin.*

*Idem in lib. de
fuga in persec.*

*Lactan. lib. 2. de
Origine error.
cap. 14 & 15.*

ing adiuured, euen at this day with horroure and trembling doe obey vs *Christians*.

The Diuell is most busie against the light of the Gos-
pell: he moueth the Infidels to detract *Christ* with Ma-
gicke: he prouoketh Hereticke to falsifie the truth, accord-
ing to their owne phantasies.

Tatianus disputing with the *Grecians*, because they
derided and despised the Christian Religion, said, that the
motiues of their derision were the spirituall suggestions
of the Diuell, which deceiued them by vndertaking cures
of diseases, and by deluding them with witchcraft, and
Diuinations; thereby to withdraw men from the true
worship of God.

Irenaeus the Disciple of *Polycarpus*, who likewise was
the Disciple of *S. Iohn the Euangelist*, proued that God
was to be worshipped, and not the Diuell: first, because
the Diuell could not keepe and obserue any promises
which he made; for himselfe possessed nothing: second-
ly, because that the Diuell hath alwaies bene a lyar, and
is not to determine of any earthly Kingdomes.

Origen auerreth, that charmes and sorceries are derisi-
ons of Diuels, the dregs of Idolatry, and the besotting of
soules.

Likewise he affirmeth, that our conflict and contenti-
on with euill spirits is spirituall. These be the opinions of
the Greeke Fathers, which flourished within three hun-
dred yeares after Christ.

Tertullian the first Latine Father testifieth, that the Di-
uell is the Authour of sinne, euen as God is the Authour
of the punishment of sinne.

That which is counterfeite is the businesse of the Di-
uell, euen as that which is naturall is the worke of God.

Persecution immediately is sent from God, and not
from the Diuell.

Wicked spirits are the Authours of all wickednesse,
which is committed by man. They fill all things with
deceits,

deceits, craft, and errors. They insinuate themselves into mens bodies: but they cannot hurt any man, saving him, whom they have in their full power. They were the inventors of Astrologie, Southsaying, Oracles, Necromancy, and Magicke. Their chiefe endeuour is to avert men from the worshippe and knowledge of the Diuine Maiesty. God suffereth the Diuell thus to delude mankind, to the entent that the euill might fight with the good; that vices might be opposed to vertue; that God might haue some to punish, and some to honour him.

Augustine vterly denieth the Diuels reall power ouer any of Gods workmanship in these words: We must not thinke that this materiall substance of visible things doe obey the Angels which transgressed, but that they obey God alone.

Aug. lib. 3. de sanct. Trinit.

Another reuerend Elder of the Church, reasoning about the cause of the defection of the Diuels illusions writeth after this manner: Heretofore Diuels in vaine formes did ensnare men with deceits, hiding themselves in riuers, rockes, groues, and woods: but now-a-dayes since that Gods word hath beene made manifest, those deceitfull sights, spirits, and illusions of Images are quite ceased. *Note this for the Diuels departure and defection from among the Protestants in these dayes.*

Athanasin. lib. de Humanitat. Verbi.

The Diuels flatteries hath done more hurt to the Church then his threats and menaces.

Bernard. in Ep.

The Diuels practise hath beene to conueigh the poison of his drift within a cloude of ambiguity.

Cyrill. contra Iul.

The Diuell diuers wayes infecteth mortall men: while they eate he enticeth them to gurmardize; while they drinke, to drunkenesse; while they awake, he tempteth them to idle thoughts; while they sleepe, to vnclane and filthy dreames; while they be merry, he incites them to wantonnesse; while they be sad, to melancholy.

Gregor. super Iob

LINEAMENT. XIII.

- 1 *The Authors Dehortation from such vaine detraacting studies.*
- 2 *The knowledge of Astrologic flinted and censured.*

Apoc. IX.

Now that I haue proued Diabolicall dealings to be but dennes of deceit, and that his apparitions are extinguished by the brightnesse and miraculous *resurrection of the Lords two witnesses*, being the olde Testament and the new, *which for many yeares lay dead, vnburied, and ill sauouring* through the barbarisme of our *Poppish Sodomites*, and well nigh moth-eaten amidst their darke Libraries: Let vs fixe the eyes of our vnderstanding vpon this bright *Meridian*, let vs acknowledge mens traditions for *Apocrypha* or indifferent. In this decrepit age of the world, since all prophesies are winded to the bottome, we must expect no other signe then the signe of *Ionas* the Prophet, that is, our blessed *Messias*, who sits at the right hand of the power of God, and will shortly come in the cloudes of heauen, to seuer truth from falshood. All other miracles for the most part, specially those, which are supposed to be done among the vnbeleued, let vs account for olde wiues fables, and write them vp in the Wood-cockes roule, namely, all such lying wonders, which the children of *Belial* haue stamped concerning the Diuels reall greatnesse, and the palpable validity of his prophane creatures. Time is pretious, and passeth away like a streame of water: spend not therefore your golden times in such vnprofitable studies, but redeeme the same before the latter day steale vpon you. Know this, that the Diuell is the Father of lies, and will be sure to leaue you in the bogge of perdition at your greatest neede. If once he settle himselfe in the seat of your soules, all your artilleries of exorcismes will neuer coniure him thence. For is it likely that he,

he, which shewed himselfe so peremptory against the Archangell in heauen will become tame vnto a mortall man on earth? Can you trust him, whom God could not trust? Take heed (brethren) of this Sophistry, beware of this Alchymistry. It renders nothing but lies, vanity, mists, smoake, or false spectacles to dazzle and deceiue your sight. Esteeme our Coniurer no otherwise then Bul-beggars, as Diuels incarnate, coni-catching Mountebankes, crafty Iuglers, coufening priuadoes, insinuating Serpents. *Egyptian picke-purses.*

Who can be clesed of the vncleane? Or what truth can be spoken of a lyer? Southsaying, Witchcraft, Sorcery, and Dreaming is but vaine; like as when a woman trauelleth with chulde, and hath many phantasies in her heart. Therefore beware of spirituall lies.

Eccles. 34.

Againe and againe I aduise thee (Christian Reader) to looke vnto thy soule, that it bee not surprisid by the subtile Tempter, the Archforcerer of the world, the grand worker of false miracles. Banish away from thee with *Caligula* star-gazers, and Astronomers. With *Cato* contemne phantastickall dreames, with *Horace*

Laugh thou at dreames, at Magicke feares,
At Hob-goblins, night-Bugges, and Beares.
Laugh also at false Witches sights,
And at the shapes of *Thessaies* sprights.

*Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaq, Thessaia ride.*

I write not against honest Astrologers, while they containe themselves in compasse of natures reach, and within the Circle of their auncient rules. But I exhort them so to esteeme nature, that they neglect not their Christian vocation, and distrust the Authour of nature, by attributing his workes of glory to naturall creatures. *I am the Lord (saith God) this is my name, and my glory will I not giue to another.* Our Sauieur *Christ* himselfe disputed, that there is some reasonable coniecture to be gathered

Esay 42.

Luc. 12.

gathered of the *Meteores* course : when he said to the people : *When ye see a cloud rise out of the West , straight way ye say , a showre comes , and so it is : and when ye see the Southwinde blow , ye say , it will be hote , and it comes to passe : Like as the prouerbe in French and English presageth vn-*
to vs ;

Le rouge soir , & brun matin ,

Sont le desir du pellerin .

An eucning red , a morning gray ,

As Pilgrims say , foretell faire day .

In like manner I approue the profound doctrine of the *Spheares* , with the constellations of starres and signes (a breuiary whereof my selfe haue published in Latin verse in my stripling yeares) I approue the obseruation of the moist *Empresse* the *Moone* , which therence out of her *Orbe* , transports the operative vertue of the twelue constellations of starres and signes to all *Elementary* creatures , working innouations and alterations of humours and seasons ; as we see by mans body , by the weather , by the ebbing and flowing of the *Sea* . All which now of late *God* hath diuerted for our repentance . The *Sea* breakes ouer the ordinary bounds , and hath ouerflowed many parishes . Our bodies begin to change their temper . The weather beyond natures knowledge varies with inconstant windes and stormes . The *Lords* prophesie by *Amos* is fulfilled in our dayes : *I caused it to raine vpon one Citie , and I haue not caused it to raine vpon another Citie , yet haue you not turned vnto me , saith the Lord : Pestilence haue I sent among you , yet haue you not turned vnto me . I haue overthrowne you , as Sodome and Gomorre , and you were as a firebrand pluckt out of the burning , yet haue ye not turned vnto me .*

Amos. 4.

LINE-

LINEAMENT. XV.

1 That the Authours meaning is not to denie the Diuels reall subsistence.

2 His charitable application of the statute against Witchcraft, made Anno primo Iacobi.

3 That he onely denieth his reall power, and his palpable force over any of Gods creatures.

4 The vanity and fondnesse of Wizards.

5 That the hand of God plagued Iob and other creatures of his.

6 That good men neuer detract from Gods glory.



It is no part of my meaning heretically with the Sadduces to denie the essentiall subsistence of *Diuels*; for in all my writings I affirme their being, I auerre their fall from *Angels* states, I auouch their captivity in hell. As on the other side, I thinke that *Sinne* is meant by the *Diuell* in most part of the *Scripture*: yet so, that I know the originall to proceede from that *Serpent*, the great seducing spirit, in whom God found folly, as *Iob* said. By the *Diuell* then, which commonly peruerbs mankind in these dayes, I vnderstand a sinfull *Will* arising from melancholy and corruption of flesh and blood, which the spiritual Tempter, the sneaking Snake, like a virulent infectious smoake breatheth vpon vs, when we be destitute of grace. I graunt that in times past, in times of blinde Papistry moe Ghosts, and Spirits were seene, then tongue can tell, whereas now contrariwise a man shall scarcely all his life time heare once of such things.

And if it were lawfull for me to comment vpon our Act of Parliament in that case prouided, Anno primo Iacobi, where it is felony without benefit of Clergy in them, which exercise any coniuration of a wicked spirit for any mans corporall hurt, I would affirme, that this most soueraigne Court enacted the said Statute, partly in imitation

I

King Iames in
his second booke
of Daemonolog.
cap. 7.

2

of the law of God, where *Coniuration* is termed sometimes the vsing of poyson to mens corporall hurts, sometimes an vncharitable or inueterate malice of one neighbour to the other, which the *Apostle* names *man slaughter*; and sometimes a whoring after strange Gods (which is called spirituall fornication) such as the adoration of *Dagon* was among the Philistines, *Ieroboams* golden Calfe (which he in *Machiauellian* policy made to keepe the Israelites from going to worship in *Ierusalem*) and such as *Bel* was in *Babylon*, all as senselesse blockes and stones; partly the said *Act* against *Coniurers* was set out, to the end, that the *inward man* might be reformed, that malicious devices being the causes of Treasons, Murthers, and poysonings might be suppressed, and also that Idolatry, superstition, deceits, and couzenages, the impediments of loue, vnity, charity, and concord might be quite banished out of our vnited Realme. For is that man worthy to liue in a ciuill society, which vniustly demeanes himselfe towards God and his neighbours? Deserues he the title of a true subiect, which inuocates on a forraigne Prince, which serues his Princes enemy? The lawes of Christianity condemnes him. Let God haue what belongs to God; and *Caesar* what belongs to *Caesar*. Better kill one rotten sheepe rather then the whole flocke miscary. Better it is to chop off the hand, then the whole body perish. One leades astray this man, this man another, and at the last (as more sackes to the mill) whole multitudes become preyes to the Diuell.

For further explanation of the said *Statute* it is inserted, that supposed *Coniurers* shall be punished, *If they undertake by charmes to finde hidden treasure, to prouoke unlawfull loue, &c. although the same be not effected and done.* And well worthy, seeing by such indirect dealings and diabolicall deceits they become *Apostataes*, loosing the priuiledge of Baptisme, and consequently of Christianity, where they were bound by their pledges to renounce the

the Diuell and all his workes. They become guilty before God, though the *Diuell* appeares not at all really vnto them, after that they once determine in their minds to raise him vp.

Neuerthelesse for all this, that I conceiue so charitably of my Countrey-mens treckled integrity, like vnto that *Law-giner of Greece*, which decreed no *Act* against Parricides, because he thought that kinde of sinne would neuer happen: I wish my Readers not to make a strict *Syntaxis* or sophistricall construction on my simple meaning, by their peecemeale collecting, that I goe about to seclude the *Author of sinne* by my construction of *sinne*. For I acknowledge his false miracles, his illusions, his ambiguous riddles, and his Apparitions of shadows both immediate and mediate, ouert and couert, explicite and implicite, ordinary and extraordinary, tending altogether to one maine point, namely, to tempt with deceit olde *Adams* carelesse progeny; as contrariwise I impugne his omnipotent greatnesse, suppoed to be as well *reall* as royall. I impugne his sacrilegious power of *lightning* and *thundring* Maiesty. I impugne his *reall* sword of authority, his palpable force of correction, and his sensible dart of death ouer any of Christs members. God forbid that his diuine Maiesty should tollerate this cruell Tyrant (whose soueraigne felicity is malicious enuie) in that imperious manner: for then the life of man were in a most desperate plight. Then were we assured to be suddenly dispatched, euen in our extremity of sinne. When wee were occupied about some wicked acte (as the very best do sometimes fall) his remorselesse spirit would not lose that great aduantage, he would surely (like a rauening Lyon) vtterly deuoure vs. Nay more, if God did winke at his tyrannie, our whole estate by the mediation of the *Papists*, who take vpon them to be, the *Arch-coniurers* of the world, had beene long since blowne vp with the *Gun-powder* of his treacherous soule; but, God be than-

Virgil. lib. 1.
Æneid.

ked, we haue a gracious *Lord*, which hath limited this *Leuiathan* (as *Salomon* limited *Semei*) to his narrow home, and as the *Poet* spake of *Æolus* his kingdome, *Strictâ dominatur in aula*, hee Lordeth it in his straight hall. And if it chance that he enter into a man, we may well doubt whether his entrance be in the soule or body, or rather whether his spirituall nature possesseth mans spirituall nature, that is, the soule or soules faculties. Howsoever the bodie or soule become possessed by the permission of God, I certainly beleue that he may be quickly dislodged by praier and fasting, and holy exercise; for surely the *holy Ghost*, and *Gods ministering spirits* loathe to guard our soules, as long as we liue lewdly and licentiously.

4

These things considered, I dare stand vpon my Christian guard, and defie the *Dinell* with all his trumperies, and reputed realty. Let him do his worst, let him cause his cogging *Coniurers* to vndertake false miracles, works of wonders, and tragicall tempests. Our eares are stopt with *Vlysses*, that we can neuer be surpris'd, charme these *Mearemaids* neuer so melodiously. Let them feed their hopes with golden dreames, let them burie Sage till it be quite rotten, let them sling flint stones ouer their left shoulders towards the West, and when all comes to all they build vpon the sand, and themselues are esteemed but for wizards, dizards, and dotards; howsoever that the *Spirit of detraction* proclaime them for foolosophers, or foolish flies, which sitting on a waine wheele, thought that themselues occasioned the great dust in the high way, which the mouing of the wheele raised.

5

Wherefore I exhort thee, that hast beene guiltie of such *detractions*, to addict thy cogitations to the power of God, which indeed is onely royall and reall, infinite, and immensue; and also to imitate holy *Iob*, who imputed his calamities to the *Lord*, and not to the *Dinell*; The
Lord

Lord gaue, the Lord taketh away: blessed be the name of the Lord. And againe, when his friends hit him in the teeth with his punishment deseruedly for his sinnes, he protested in this manner: *Know now that God hath ouert browne me, and compassed me with his net,* and a little after: *Haue pitie on me, O my friends, for the hand of God hath touched me.* By which words of *Iob* it appeares that the hand of God plagued him, and that the *Diuell* exercised but the part of a Relator or Accuser (such as he is termed in the Reuelation of *S. Iohn*, whē the *Accuser of the brethren* was cast downe from heauen.) To this sence agreeth that motion of the *Diuell*: *Lay thine hand vpon him, and he shall curse thee to thy face.* Whereto though God answered: *Lo he is in thine hand,* yet we must not take that saying literally, but parable-wise, or according to the Hebrew manner of speech. *He is in thine hand*, that is, *he is in the case as thou wouldest haue him, my hand shall plague him according to thy demaund.* Likewise we must vnderstand, that the *holy Ghost* here, as in other places of the Scripture inserteth such familiar conference, as is fitting for mans capacity, and for the vsage of that language. When his *Maiestie* is disposed really to plague offenders, comonly he employeth his owne *Angels*, which *S. Iohn* in the Reuelation plainly manifesteth in these words: *I saw another signe in heauen great and maruellous, seuen Angels hauing the last seuen plagues, for by them is fulfilled the wrath of God.* And againe, *I heard a great voyce going out of the Temple saying to the seuen Angels: Go your waies, & powre out the seuen golden vials of the wrath of God vpon the earth.* His owne *Angell* God sent to destroy *Sodome* and *Gomorrah*, to plague the *Israelites* when *Danid* caused the people to be numbred, and to ouerthrow *Senacheribs* army. His owne *Angell* he sent to smite ambitious *Herode*, so that he was eaten up of wormes.

To conclude, this is a golden rule, and worthy to be engrauen in *Cedar*, that *Good men neuer detract from the*

Iob. ca. 1.

Iob. cap. 19.

Ibid.

Iob. 1.

Apoc. cap. 15.

Ibid. cap. 16.

Act. Apost. cap. 12.

6

Lord, or from their neighbors. To the Lord they ascribe all glory, all causes, all effects. To *Cesar* they ascribe what is *Cesars*, and honour to whom honour belongeth. Notwithstanding any naturall notions, or idle imaginations imprinted in their braines by the *Spirit of Detraction*, good men will quickly breake through such brittle cobwebs, and will pierce quite through such imaginations with their intellectuall iudgements, (as the beames of the Sunne pierce and passe through the thickest clouds) inwardly building on this fort of faith, that the *Diuels* force, himselve being spirituall, and oftentimes a prisoner, is not really reuelling, but spiritually roguing or restrained euen according to the pleasure of the Great *Iehonah*, in whose power alone it consisteth to bruiſe his head, and to bring vs safely out of his tempting snares.

LINEAMENT. XVI.

The Spirit of Detraction punished by the immediate power of God, proued by examples out of the Scripture.

E Ven as the *Spirit of Detraction* with all other sinful spirits, as the spirit of pride, the spirit of gluttony, the spirit of hatred and such others by the contagious craft of the diuellish serpent, like an infectious leprosie possessed all soules since the first transgression of our foreparents (our Sauour only excepted) for in *Adam* we all liued: so likewise did this serpent first detract and deprauē the Lords glory in heauen, when he arrogated to himselve his immensue power. And afterwards when he seduced *Eue* to disobey her Creator touching the forbidden fruit, saying vnto her, ye shall not die the death. And also when he made her beleeue that she should be as wise as God.

At the building of *Babell* they desperately detracted,
in

in distrustful Gods prouidence, in searing another Deluge, and in saying, *Let vs build vs a tower, whose top may reach vnto heauen, least peraduenture we be scatterd abroad vpon the face of the earth.*

Corah, Dathan, and Abiram were swallowed vp of the earth, because they murmured against *God*, and spake against his seruant *Moses*.

Miriam the sister of *Moses* was stricken by the Lord with leprosie, because she spake against her brother, and against his authority which he had from *God*.

The men, which *Moses* sent to search the land of *Canaan*, and which when they came againe made all the people to murmur against him, and brought vp a slander vpon the land, euen those men, that did bring that slander vpon it, as though it had bene euill, died in a great plague before the Lord.

None of the *Israelites*, which came out of *Egypt*, except *Caleb*, liued to enioy the land of promise, because they murmured against their Redeemer, who brought them out of seruitude, and tempted his patient spirit, therefore they perished in the wilderness.

Saul despayring of Gods mercy, and for that the Lord vouchsafed not to answere him, by dreams, nor *urim*, nor yet by *Prophets*, sought to the coufening witch of *Endor*, who against her will (like to *Baalam* and *Caiphas*) prophesied the truth by a supposed *Samuel*, that the spirit of *God* had quite abandoned him, & that the next day after he should be slaine by the *Philistines*.

The *Israelites* discomfited the *Syrians*, and killed one hundred thousand of them in one day, according to the speech of the *Prophet*, that was sent to the King of *Israel* with this message: Thus saith the Lord, because the *Syrians* haue said: The Lord is God of the mountains, and not God of the valleyes: therefore will I deliuer this great multitude into thy hands, and you shall know that I am the Lord.

Genes.

Numb. cap. 16.

Numb. cap. 12.

Ibid. cap. 14.

Num. cap. 14.

Samuel. cap. 28.

1. Reg. cap. 20.

2. Reg. cap. 1.

Abaziah King of Iuda being sicke, sent messengers to *Baalzebub the God of Ekron* concerning his disease, and his recovery. But *Elias* out of the *Angels* mouth resolved him, saying, Is it because there is no *God* in *Israel*, that you goe to enquire of *Baalzebub the God of Ekron*? Wherefore thus saith the *Lord* : Thou shalt not come downe from the bed, on which thou art gone vp, but thou shalt die the death.

Amos cap. 7.

Amaziah Priest of *Bethel* bad the Prophet *Amos* prophesie no more at *Bethel*, because it was the kings Chappel, and the kings Court. Wherefore, and for that he controlled the Lords messenger, thus said the *Lord* : Thy wife shall be an harlot in the Citie, and thy sonnes and daughters shall fall by the sword, and thy land shall be diuided by line, and thou shalt die in a polluted land.

2. Reg. cap. 2.

Beares came out of the Forrest, and tare in peeces two and fortie children, which mocked *Elisha* the Prophet, and reuiled him, with his bald head.

Isai cap. 27.

Senacherib king of *Assyria* warring with *Hezekias* king of *Iuda*, sent a blasphemous embassage vnto him, signifying, that the *Lord* could no more saue *Ierusalem* from his victorious hand, then the counterfeit Gods or Idols of other nations, which he destroyed. But the word of the *Lord* came to *Esay* the Prophet against *Senacherib* in this manner : Whom hast thou railed on, and blasphemed? against whom hast thou exalted thy voice, and lifted vp thine eyes on high? Euen against the *Holy one* of *Israel*. Because thou ragest against me, and thy tumult is come vp into mine eares : therefore will I put my hooke into thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest. So the Angell of the *Lord* went out and smote in the campe one hundred, threescore, and fise thousand men in one night. And *Senacherib* himselte at his returne home was slaine by two of his sonnes.

Ierem. cap. 28.

One *Hananiab* in the time of *Zedekiah* king of *Iuda* prophecied

prophefied fafely among the *Iewes* at *Ierufalem*, eyther of vaine glory, for lucre fake, or of fet purpose to please the kings humour. And the word of the *Lord* came to *Jeremy* the Prophet, who thus faid vnto him: Heare now, *Hananiah*, the Lord hath not sent thee: but thou makeft this people to trust in a lie. Therefore thus faith the Lord; Behold I will caft thee from off the earth: This yeare thou shalt die, becaufe thou haft fpoken rebellioufly againft the Lord. So *Hananiah* died the fame yeare in the feuenth moneth.

Holophernes offended with *Achior*, becaufe he faid, that the Lord of heauen had no more power, then his king *Nabuchodonozor*, blaſphemouſly detracted his eternall Maieſty. Who is God (quoth he) but *Nabuchodonozor*? he will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliuer them. Within a while after he was ſlaine by a woman, and his army diſcomfited.

Elymas the Sorcerer withſtood *Barnabas* and *Paul*, and fought to turne away the deputy from the Chriſtian faith. Then *Paul* being full of the *holy Ghoſt* ſet his eyes on him and ſaid; O man full of all ſubtiltie and all miſchiefe, the child of the Diuell, and enemy to all righteouſneſſe, wilt thou not ceaſe to peruert the ſtraight waies of the Lord? Now therfore behold the hand of the Lord is vpon thee, and thou ſhalt be blind, and not ſee the Sunne for a ſeaſon.

Our Sauieur *Chriſt* through the *Spirit of God*, through profound arguments confounded the *Phariſees* that detracted his glorious miracles, alledging, that he did caſt out ſpirits no otherwiſe then through *Baalzebub* Prince of Duels. His arguments were theſe: Euerie kingdome (ſaith he) diuided againſt it ſelfe ſhall be brought to nought: and euery Citie or houſe diuided againſt it ſelfe ſhall not ſtand. So if *Sathan* caſt out *Sathan*, he is diuided againſt himſelfe. How then ſhall his kingdome endure?

Hh

Whereby

Iudith cap. 6.

Act. Apoſt. 13.

Matth. cap. 12.

Whereby we may gather, that the chiefeſt fight againſt the *Spirit of Detraction* is the irrefragable word of *God*, ſeeing that our Maſter *Chriſt* himſelfe uſed this kinde of armour.

Act. Apoſt. ca. 12.

Herod made an eloquent Oration to them of *Tyre* and *Sidon*, ſo that the people ſhouted, ſaying, It is the voyce of *God* and not of man. But becauſe he arrogated the ſame to his owne worth, and gaue not glory vnto *God*, the *Angell* of the *Lord* ſmote him, that he was eaten of wormes.

Rom. cap. 1.

Saint Paul the *Apoſtle* imputes mens mentall puniſhments & infectious ſickneſſes with theſe peſtilent ſinnes, to our ingratitude and negligence in glorifying and ſeruing *God*. When they knew *God* (ſaith he) they glorified him not as *God*, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was full of darkneſſe. When they professed themſelues to be wiſe, they became fooles, for they turned the glory of the incorruptible *God*, to the ſimilitude of the image of a corruptible man, of birds, of foure footed beaſts, and of creeping things. Wherefore *God* gaue them vp to their hearts luſtes, vnto vncleaneſſe. They turned the truth into a lie, they ſerued & worſhipped the creature, forſaking the Creator: for which cauſe *God* gaue them vp vnto vile affections.

Rom. cap. 10.

The ſame *Apoſtle* in ſhewing the cauſe of the rüine of the *Iewes*, and the calling of the *Gentiles* aſcribes the ſame vnto their *Detractions*: for they going about to eſtabliſh their owne righteouſneſſe ſubmitted not themſelues to the righteouſneſſe of *God*.



THE
SIXT CIRCLE
OF THE SPIRIT OF
DETRACTION, CONIVRED
AND CONVICTED.

LINEAMENT. I.

- 1 The Spirit of Detractions pleas and allegations on the behalfe of his humouring and soothing men in their vanities.
- 2 The said Spirit sharply rebuked for his Equiuocation and dissimulation.
- 3 The Authours purpose in this subsequent Circle.



He is no Politician
(quoth *Peter please-
man*) that will not
pledge the world in
the cup of *Detraction*,
chiefly in these vnto-
ward times, when men
shall fit by themselves,
as forsaken and for-
lorne, vnlesse they
iump one with ano-
ther in the selfe same
veine of discourse : whether it be in derogating from
Hh 2 Gods

Gods omnipotence, or in diminishing of their neighbours fame. How shall men otherwise consume away their times. Reading occasioneth bloudshot eyes, and moyst migrims; silence ingendreth melancholy, and sleepe obstupefieth the lodge of imagination. But speeches, be they merry or malicious, iesting or gibing, doe extend the windpipes, enlarge the heartstrings, exhilarate the soules faculties, and enduce all companies to admire a mans fluent tongue, and to extoll his filed voice. Wilt thou be enrolled in Gentlemens bookes for one of their principall favorites? straine thy selfe to humour them, scoffe when they scoffe, bite when they bite, and (like *Hippocrates twinnes*) laugh and weepe together. If thou hearest them blaspheme, or blazing out nouelties, indeuor thou to verifie the same, or to requite their familiar conference with some additions of thine owne inuention. By this meanes thou shalt make thy company precious vnto them, & also prie (like an insinuating intelligencer) into the inward state of all thy countrey. By this means thou shalt learne their seuerall and secret inclinations, who be *Δαγος* corrupt Magistrates, who be carousers, fornicators, or who haue encurred the danger of any penall statute.

2

An Romule cœnes? Art thou a *Britaine* a *Christian*, and dost thou faune and wag thy taile, like a spaniell? Dost thou preach the doctrine of Duels? Dost thou teach men to equiuocate, to dissemble, to detract, and to lash out lies? O sonne of *Behal*, thou art in the gall of hell, and hast no portion with vs in our *Christian* busines. How canst thou loue God whom thou neuer sawest, seeing thou canst not loue thy brother in *Christ* whom thou seest daily? And how canst thou loue thy *Saujour Christ*, when thou shamefully sharest his seamelesse coate with Sathans soldiours, or when thou tearest his members name & fame with thy taunting tongue? Words wound a man worse then swords. No deadly drugs of Arsenicke or aconite are comparable to lying lips, no spirit more dangerous, then

then the *spirit of Detraction*. Let a man obserue silence, and he shal neuer obtaine harme; let him when he speaks, speake soberly, and all men will loue him: or if that *Ismaels* seede doe taunt him, *Isaacs* seede will tender him. If the vngodly contemne him, the godly will comfort him. And will not the comfortable loue of one godly man counterpoise the contempt of many vngodly? Let him feldome speake, or not before a question be asked him, and he shall neuer be indemnified. Let him follow the French mans counsell:

Parler beaucoup on ne peut sans mensonge,

Ou pour le moins sans quelque vanite.

Le parler brieue conuiert à verite;

Et l'autre est propre à la fable et au songe.

To prattle much one cannot without lies,

Or at the least without some vanitie,

It well agrees with dreames and fooleries;

But pithie words belong to veritie.

For this purpose that the talkatiue may be ashamed of their tatling tongues, for the publike good, and for my modest memoriall towards *ber*, that rests with the *Lord* of rest, haue I composed and complotted this *Circle*, Whereby the world may conceiue charitably of those runnagate rumors which lately by *Satans* long reeds (not vnlike to those of *Midas* his *barber*) haue passed & pierced into their *Asses eares*; which being remote from the *Meridian* of the climate, wherein I liue, doe belecue nothing more certainly, then that the *Diuell* in his *reall* person hath reuelled among vs. These newes exposed abroad with a smokie gloze haue bene so vented by the *Inuentor* of false newes, that our *Aleknights*, *Alchymists*, *Tobaccoists*, and such like taunting *spirits* with generall applause doe magnifie the *Diuels* maiesty in their daily *detractions*, and want but little of canonizing and consecrating him for their *God*, & his adherents for their *Saints*. Which blasphemie because I haue almost extin-

Pibrac.

3

guished in the former *Circle* with diuine deaw, I will proceede in this present *Circle* to the conuiction of other partiall paralogifines, wherein his earthly Agents, our doating *doltes* with both hands do extoll dumbe creatures to the very skies, not much vnlike to those idolatrous *Indians*, who adore the *Orient Sunne*, the *Moone*, and other visible *Starres*. So when our ignorant countreimen heare but the clap of a *thunder*, or see but a flash of *lightning*, they arme theselues forthwith with outward shoues, with crossing their profane bodies. Others againe more wise in their owne conceits beleue, that *God* predestinates no man to perish by such heauenly meanes, sauing wicked wretches: wherein they limit his prouidence, wisdom and glory, which otherwiles he manifesteth by such glorious accidents for our trials, or for some other notable effect. Some wade yet further, in attributing a powerfull prerogatiue to such *meteorie* signes, namely, that they can harme a man of themselves without *Gods* extraordinarie ordinance. For (say they) he made an end of all his workes in fixe daies, and left order that euerie *Starre* should moue in his place, and bring forth futable qualities according to mens complexions and constellations. All which prodigies of opinions, together with other contagious conceits of mens busie braines I will confound with the *Sunne*-shine of *truth*, interfusing discipline mutually with doctrine, and both of them with *Gods* miracles, so that the right hand reciprocally supporting the left hand, they may contune and continue together as it were in a *Diapazon*, and afterwards serue for bridling presidents to loose and lauish tongues. As for the substance of the subiect, I dare submit the same to the learnedst *Lydian* touch; whose *criticke* carping I countermine with that *Epigramme*.

*Cum tua non adas, carpis mea opuscula Mome:
Carpere vel noli nostra, vel ade tua.*

Thou

Thou put'st not out thy workes, yet carp'st at mine:
Leaue off to carpe at mine, or put out thine.

LINEAMENT. II.

1 How the Spirit of Detraction goeth about to overthrow Predes-
tination in attributing our misfortunes immediately to the Planets, thun-
ders, lightnings, or other naturall creatures; where the Author excuseth
himselfe for writing of such deepe mysteries.

2 How God made the second causes and all other things in this world
for mans sake.



DVr taunting *Troianes* finding no waighty
shifts to restore and repaire vp the *Di-*
uels ruinated reputation & reall strength,
doe in their steede entertaine other *Hy-*
draes of opinions: that the *Planets, thun-*
ders, lightnings, or some other naturall
creatures, immediatly occasioned our ill fortunes, our so-
daine losses, or deaths violence. Whereby these *detraacting*
busibodies go about to overthrow *predesination*, to abo-
lish from nature the light of nature, and to subiect the
first cause vnto his second causes, the Creator to his crea-
ture, after the example of vnnaturall *Inpiter*, which
droue out his owne Father *Saturne* from his kingdome of
Creet. Oh vnhappy men, that ascribe such prerogatiues
to weake and wounded nature. Is there not in the Lords
hand a cup, and the wine red? Are not our hairens
numbred? But to confute this absurditie, I will briefly
runne ouer the springs of Predesination. And first I will
search with submissiue thoughts, vnder the accusto-
med patience of my most patient Lord the onely Creator
of the world, what were the patternes of his workes, be-
fore the creation, and how he conferred his power vpon
the second meanes. Which ouer curious search I do wil-
lingly vndertake for the better satisfaction of busie brains.

In

In this Labyrinth I humbly desire his heavenly *highnesse* to dispencc with my haughty purpose, for certainly (if it were possible) men should not question of such profound matters, but rather they should be drawne backe to the humility of not thinking once thereon, lest that chance vnto them which chanced to the presumptuous Angels, or lest the answer of that ancient *Father* iumpe iust vpon their phantastlicall pates, who being asked by a curious-headed fellow, what *God* did before this worlds creation, gaue him this choaking answer, he made (quoth he) Hell for such curious persons as you are. An humble ignorance (I confesse) in such waighly mysteries is no way preiudiciall; but the peremptory deniall of any one of them is blameworthy.

2

This world is a miraculous map or a table booke, wherein the mysteries of *Gods* nature are deciphered, so that it is impossible for any man to know the particularities thereof. Therefore we must content our selues with admiration, which is a thing most acceptable to the Spirit. To verifie this, looke O mortall man, vpon the azure skie, and tell me what thou seest? *Admiration.* Descend into the earth, and take thy iourney from the East vnto the West, from the North vnto the South, and after all thy trauels, after all thy trials tell me what thou sayest, nay what thou sawest. *Admiration.* Well, seeing that the vastnesse of this worlds circuite doth so confound thy weake and wearied senses, that the more thou musest, the more thou maruellest: then enter into thy little world into thy self, and comprehend thy thoughts within a certaine circle. *O quam durus est hic sermo.* This is a heauier taske. At the least and last, looke downe vpon the little Ants, and learne what moues them to toyle and take more care to liue by their own labours then many a man. Surely, thou canst not but admire. And why? because this world and all the workes therein are the *Idea*, the modell, the mappe, the booke, wherein the nature of the incom-

incomprehensible *Godhead* is written with capitall letters of *Admiration*. In euery thing both great and little, how little and light soeuer it be, his *Divine Maiessty* hath imprinted his wisdome, goodnesse, and power. And euen as in his substance he is all, so in his workes he doth all.

And now to declare what *God* did before the creation of the world, it is certaine, that his purpose was to haue a society of men as well as of Angels, and those good and euill Angels, that the one might serue as monuments of his mercy, the other as monuments of his iustice, and that both together might serue as instruments of his glory; for his power is no lesse glorified in the one then in the other. After the determination of his purpose, for mens sake, that they might haue a place correspondent to their natures, he drew the platforme of this world. Wherein these principall things concurred, first his purpose, next his wisdome, thirdly his goodnesse, fourthly his power, fiftly his generall prouidence, sixtly, his particular predestination. To returne backe towards the first, which is his purpose or intent: There is the map of all the world, and of euery thing to be done there thoroughly contriued in his minde before the beginning of his worke. Then his wisdome, goodnesse, and power animated him to go forwards, and to prouide for the building of his new place of plantation or world, for as then there wanted a mediate or second instrument to worke vpon. Wherefore he was driuen to create all of nothing, that is, without any second meanes without the assistance or aduise of any other. In this creation he vsed the helpe of his *word* onely, that was his omnipotēt selfe, whom the naturall Philosophers otherwise termed the *first mouer* or supreme cause of all things. There was no power in his Angels, for they were but creatures themselues, hauing their motions by his very motion. In the power of his onely will and motion it

consisted to create the essence of the materiall substance of the world. And so he made heauen and earth, and by vertue of his Spirit he breathed life, forme, or motion into them, and into all the creatures thereof, so that all things were in the compasse of fixe daies enlightened, replenished, supported and sustained by the motion of his powerful spirit, yea all things, the firmament, the planets, starres, metecours, elements, and all other creatures whatsoever, were vnitied with such a perfect vnion that they make vp a perfect globe, map, or booke, of his neuer-enough-admired nature; And which is most miraculous to mans capacity, euer since that he moued them, they continually moue one another by different motions & do effect all things in this world eyther for generation, preservation, or destruction according to his supreme direction. Some moue one another by necessary or fatall motions. Some by voluntarie motions, some by casuall motions, some by naturall motions: eyther slow or swift. What good things come to passe, we are to attribute to himselfe, who is the first mouer of all these motions. But what euill things come to passe, we must ascribe to the second motions, which are voluntary and vncompelled by him: I say, we are to ascribe euill things to second causes, that we detract not from his omnipotence in making him the immediate cause, or in affirming that they proceeded without his consent. For as goodnesse comes from his wil: so euill cannot come against his will, but by his sufferance and permission it comes from secondarie motions.

LINEAMENT. III.

The Spirit of Detraction conuicted for measuring Gods providence by their owne humane providence.

THose naturallists doe greatly erre which measure the diuine *providēce* by their own humane providence, or rather by their wanton affections. Little doe they thinke that their naturall computation of time causeth this vnnatural imputation, for with God all times be one, and a thousand yeares in his sight are but as yesterday. With him who is the beginning and end of all things, there is no time past, nor time to come, in respect of his foresight, by reason that his foresight is his present sight, so as he beholdeth at once, at one instant which instant with him is alwaies and eternall, not onely all things which euer happened or euer shall happen, but also euery particular thing as then presently done; and looketh so earnestly, so cleerely vpon it, as though his eye were fixed intentiuely on that thing, and on nothing else. The reason is, because there is no distinct differences of time in the eternitie, seeing that at one looke he seeth all the world ouer. And his intent to doe a thing, and his doing of a thing, is all one and the selfesame, in respect of his eternall knowledge, though it be otherwise in respect of mans naturall knowledge. Let this suffice for Gods generall foresight or purpose of all things, which we call his *Providence* that extends vniuersally to all the world, and to all the creatures thereof. Now it remaines that I discourse somewhat of *Predestination*, which is not a thing seuered from his *Providence*, but onely that noble part thereof, which belongs to his noblest creature vnder the cope of heauen, for whose sake he created all the world, making him his Deputie or Baylis to vse the same for his glory, and not to abuse the same for his owne luxuriousnesse.

LINEAMENT. IIII.

- 1 The Authors *cenſure* of Predeſtination.
- 2 That all ſecond cauſes doe worke their effects according to the firſt cauſes direction, which is God.
- 3 How God endowed ſome with free-will through grace to enable them vnto faith.
- 4 The Spirit of Detraction conuicted for imputing the cauſe of mens damnation to Gods decree.



Good and euill. were certainly predeſtinated vnto vs in our ſeuerrall eſtates, euer ſince the beginning of the world by our *Creatour*, not according to any euill deſerts, or vertuous motives of ours, but onely according to his owne free pleaſure, according to the abſolute counſell of his owne ſoueraigne will, and according to the vniuerſall power which his omnipotence hath ouer the workmanſhip of his hands. Neither yet conſtraines he any of his ſecond cauſes to commit good or euill by any forcible operation or neceſſitie of nature, but by diſpoſing vnto effects ſutable to their ſeuerrall conditions: Whereby both good and euill actions ſhall flow out of the ſaid ſecond cauſes according to their owne diſpoſitions, euen as a voluntary quality proceeds from a voluntary cauſe, and a caſuall quality from a caſuall cauſe. His omnipotent Maieſty (I ſay) as the *firſt mouer*, the *firſt cauſe*, is the immediate mouer, and cauſe of all effects whatſoeuer the ſecond cauſe brings forth, and alſo the cauſe of all their inclinations.

Euen as *Deliberation* (which is the chiefeſt act of our vaderſtanding in the *knowledge of good and euill*) and the *Gospell of Chriſt* are the mediate and ſecondary cauſes in the firſt act of the conuerſion of our humane willes (now paſſiue) towards the will of God being the firſt and ſupreme cauſe of our *deliberation*, of this *Gospell*, and of our willes; and euen as theſe two cauſes (the ſecond depending on the firſt) muſt ioine together before that we can reſolue on any good or euill word, thought, or deed:

deed: so the Planets, Meteors, or other natural creatures of God, in respect of him being second causes, canot produce any effect whatsoeuer good or euill for our benefit or harne, without his supreme direction. Both causes worke naturally in this world, when both conioyne in a naturall effect against a naturall creature. And yet sometimes it pleateth his soueraign Maiesstie to wound nature without any such second or natural causes which gulse because it is perillous to saile through, I will modestly content my selfe by the shore, or on this side of that great Sea, following *Du Bartas* his aduise, hauing Faith for my sailes, the holy Ghost for my Pilot, and the Bible for my starre.

Qui voudra seurément par ce gouffre ramer

Sage, n'aie iamais cingler en haute mer.

Ains costoye la riuë, aiant la foy pour voile,

L'Esprit saint pour nocher, la Bible pour estoile.

But (quoth the reprobate) then may I do whatsoeuer my will enduceth me vnto. It is all one whether I commit good or euill. For if goodnesse be already predestinated vnto me, I shall surely light vpon it; neither can all the prouocations of the world, the flesh, or the diuell, cause me to erre.

O curua in terris anima, cœlestium inanes!

O stooping soules to earthly trumperies,

And quite deuoid of heavenly mysteries!

Though God foresaw before the groundworke of the world was laid, that such and such might be saued: yet notwithstanding he knew in his wisdom that they could not by reason of their affections, and of themselves without his assistance, attaine to that perfect state. And therefore he interposed his mercy together with his iustice, he sent his owne spirit among them incarnated to ease them of that grievous yoake which flesh and blood found insupportable, whereby he foresawe that men might please him, if they were endowed with as much free-will, as they might chuse for their enabling

thereunto. To this end he inspired some with faith, and some he reiected: yet with this caueat and condition did he predestinate them to faith, that this faith should serue as a badge or cognizance to discerne them from the reprobate; so that their election being conditionall, they should not waxe presumptuous, cowardes, nor *Apostates*.

Thus all our actions, all our goodnesse, all our misfortunes, yea and our liues, willes, and destinies are subordinate without coaction or constraint vnto *Gods* directions, whose supreme will being about our willes, and flowing into our willes, takes not away the iudgements of our vnderstanding, nor enforceth vs, but so ruleth vs, that we in chusing or refusing doe somewhat follow our owne reasonable willes. For he that made vs, without vs will not sanctifie vs without vs, that is, without our cooperation and consent. Much lesse can the influence of the Starres or Meteours induce a necessitie of destinie, and master our complexions without our consent. The very beginning of all our operations was infused by our *Creator* in our selues with freedome of will. So that no constellations or meteours, if being corporall substances they triumph otherwhiles ouer our bodies by *Gods* direction, yet cannot they sway our mindes, because they are diuine, spirituall, and of a purer substance then themselves.

4

And surely they are strongly possessed with the *spirit* of *Error*, which ascribe the cause of their damnation immediately vnto *Gods* ineuitable decree, for the certainty of his decree doth no way force them of necessitie to be saued or damned, as they please. And though the intent of *God* himselfe be certaine and immutable, yet notwithstanding the meanes of bringing the effects of saluation or damnation to passe, doe not proceede from necessarie but from voluntary motions: for *Gods* prouidence or foresight, which as I wrote in the former discourse, is alwaies present

present, eternall, and at once, obseruing that such effects would follow, and seeing as it were at the same instant such to follow his commaundements as liuely, as if they had alreadie fulfilled them, and contrarywise seeing such and such to commit sinne, as if he had seene them then alreadie committed, knew certainly who would be his elect, and who would be rebellious. Weereupon, he ordained eternall rewards and eternall punishments for them. As for example, a man sicke of a *Calentura* or burning ague is charged by his Physition not to drinke wine. The patient notwithstanding the strictnesse of his charge by reason of his continuall custome, and former disordered life carouseth wine, and dieth. Which that Poet well remembered:

Et tremor inter vina subit, calidumque tridentem

Excuit è manibus: dentes crepuere reuerti.

In drinking wine the panges of death

From him the cup do wrest:

His members quake, his teeth doe shake,

His life can finde no rest.

Now the cause of this mans death was himselfe, for if he had obeyed the Phisitian he had recouered his health. After this fatall accident we cannot denie, but it might haue otherwise hapned, but the thing being once done, we certainly know it was done, and what was done must needs be done: for now it cannot be vndone. Howbeit that in the doing or drinking of the wine, the sicke party might haue chosen whether he would drinke it or no. So in our actions concerning saluation or damnation, there is no necessitie or restraint, but we may chuse in time whether we will be saued or no, neither ought we iustly to accuse *God* for our damnation if we be damned, or blame his immutable and ineuitable decree, but lay the fault where it ought. Seeing that *God* is content, that his will should concurre with ours, let vs lay the fault on our stubborne selues, who through a customarie de-

light

Persius Satyr. 3.

light in sinning haue wittingly and wilfully deserued it. For his diuine Maiesty to free himselfe, did tender his grace to all, & euery man might by acceptance there of auoid the punishment, & flie from the wrath to come, if he would; so that it is not the necessitie or constraint of *Gods* decree, which inferred our damnation, but our contempt of *Gods* commaundements, which albeit we need not commit, vnlesse we would: yet being once committed must needs be committed; which his prouident Maiesty perceiuing thus to proceede and chance as alreadie proceeded and chanced, decreed eternall reward for the righteous, and eternall punishment for the reprobate. Concerning this last point, we may iustifie the certaintie of his decree. But to charge his Prouidence with the occasion of our sinnes, as by the necessitie of his decree, is damnable; for it is one thing to enquire whether *God* knew that such and such would be damned; and another thing to enquire whether he forced them to sinne, and so to worke their owne damnation. And it is another thing to affirme, that *God* knowing such and such would sinne according to their natures did decree eternall punishment for them.

LINEAMENT. V.

That God is not the Authour of Temptation, but an Actor therein.

1a. cap. 1.

Neyther tempteth *God* any man: but giueth the wicked man ouer to his owne concupiscence, and consequently to sinne, and Sathans alluring baits. He tempteth no man immediatly, but according to his vnsearchable pleasure, he turneth away his countenance, withdraweth the influẽce of his grace from him, and then is mans heart hardened by reason of his owne naturall imbecillitie, lead into temptation, and left

left (as *corpus opacum*) eyther for a while eclipsed, or for euer enticed with the world, the flesh, and the Diuell. And yet *God* is not the Author of our corruptions, though he be an *Actour* in corrupting. The doing of a thing proceeds from the *Creator*, and the euill doing from the *Creature*. That the harpe soundeth, the harper is the cause, that it soundeth ill, the harpe it selfe is the cause. In all naturall bodies their owne brittle-nesse is the cause of their corruptions. Not the agents, but the patients worke their ill fauouring. That we talke, that we walke, *God* is the cause; that we talke amisse, & walke awrie, our owne wantonnesse with our weaknesse is the cause. Our tongues were made to glorifie our *Creator*, our hearts to meditate before we talke, that both consenting and concurring together in a ioyfull embassage towards *God*, the soule may deserue a ioyfull welcome in heauen. In regard of which circumstances, O mortall men, Let your dead bodies be embaulmed, your meates perboyled or powdered. Let your tongues, hearts, and steps be directed by the bridle, lampe, and line of Gods holy word; For with the heart, man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation, according to that diuine Districke:

Rom. cap. 10.

Non vox, sed votum: non Musica chordula, sed cor:

Non clamor, sed amor cantat in aure Dei.

Not flattring words, but seruient vowes of mind:

Not Musickes sound, but soules by faith refin'd:

Not outward cries, but inward flaming zeale,

Within Gods eares ring out a pleasing peale.

LINEAMENT. VI.

- 1 How God predestinated some to be saued.
- 2 Why all men were not elected.
- 3 That mens owne willes by Gods sufferance occasion their reprobation and harme.
- 4 The Authors sentence concerning himselfe, whether he be one of the elect.
- 5 That Good and Euill cannot come without Gods consent.

I



VR heavenly Father, whose providence or foresight is no other then his present sight, before the beginning of the world seeing men at that time (though vncreated and vnborne) all present in his sight, as if they were alreadie created and borne, readie to receiue doome or iudgement, and seeing them at that instant to refuse his grace, as liuely as if they had already refused the same, observing withall the corruption of their nature continued by custome, to produce corrupt fruits and effects accordingly, elected the purer moulded spirits apart from the rest, enabled them with his grace as with a speciall gift or pardon (for indeed the very purest had deserued death and damnation) and freely of meere fauour gaue them their liues at the mediation of their Redeemer, and also their liberty, which their first parents haue since wittingly forfeited. The rest, as reprobates, refusing his charter of grace, and alreadie in his foresight (which is eternall, and alwaies present) condemned and standing before him in the state of damnation, he suffered still to perseuer and to be as he found and saw them. Crie for mercy they could not, because his iustice required equality or satisfaction. Beg for liberty they could not, by reason that their sinnes had entangled and tongue-tied them. And so for want of speaking and suing with remorse of conscience (which we call repentance) vnto the Sauour of the world (by whom I vnderstand Gods mercy, which since was made

made flesh & shined before his Iustice) they sustained the punishment, that was due vnto them. Wherein they were not to blame *God*, but rather themselues, that foolishly delayed their suites. I heard that of late daies a prisoner well lettered, after condemnation hauing gotten the benefit of his Clergy according to the lawes of this land, and referred to his triall whether he could reade or no, was sodainly so bedazeled and bereaued of his eye sight, that for want of reading he lost his life. Now who can blame the Iudge in this case? Surely no man. For he was iustly hanged through his owne default. The Iudge did what he could iustifie, yea and perhaps was forced to shed teares, when he pronounced the iudgement. Much more fault are we to finde with those sinners, which can reade and beg for remission, and yet of set contumacie (like a curst child wholly addicted to frowardnesse) will not be perswaded once to say *Abba, Father*.

To returne vnto my former matter of Election, *God* findes men euill, and leaues them so, for he is not tied to giue them grace, except it please himselve. To confirme this, I regard many creatures, and doe finde them all diuersly disposed, some to good, some to euill, some to riches, some to pouerty; I finde this diuersitie in our very grounds. Heere, is good arable land, good pasture: there, growes neither corne nor pasture, but briers, brambles, tares, cockle, furrer, heath, or stones.

— *Non omnis fert omnia tellus,*

Hic segetes, illic cresunt felicius vna.

All grounds beare not alike all kind of things: Here, growes grain, there the grape more fruitful springs.

But why all grounds yeeld not the same commodities, we must leaue that secrecy to Gods vnsearchable will. In like manner I see our earthly kings bestowing titles of honour vpon diuers persons, and vpon diuers occasions. Some they dubbe knights before the battel, and some after the battell. Some others they grace of their owne fe-

secrete iudgement, or for some cause vnknowne vnto vs. After the like manner (to compare great things with small) (O eternall *Father*) thou disposest of thy sinfull creatures. Some thou callest, some thou electest, some thou reiectest. Of those which thou callest, some thou reuerest for one purpose, some for another; and all for thy glory. Neither ought we to maruell or murmur at this, that we be not all called & chosen, considering what was our beginning, our fragility, our stubborne natures, and that we deserued no fauour at all. Seeing our first Parents both man and woman tasted the fruite of *good and euill*, it is but discreet severity, or rather diuine mercy, that thy soueraigne *Maiestie* electeth some (as *good* persons) of their seede to honour thee, and leaueth the rest (as *euill*) to their owne appetites in satisfaction of thy iustice. To the one thou giuest *heauen* for the honour of thy mercie, to the other *hell* for the honour of thy iustice. And yet dare not I alwaies iustifie the *elect*, in exempting them quite from the thraldome of sinne, seeing that they are but brittle flesh and bloud, who might commit follies in their youth being subiect to the *knowledge of euill*, and neuerthelesse become reformed in the midst of their age, as capable by the *diuine* bounty of the *knowledge of goodnesse*.

3

Now it remaineth, that I touch a little, as I saile by the shoare of curiositie, wherefore *God* suffereth the workmanship of his hands to be damned? For the solution of this triuiall and idle question, it is written, that the Potter may ordaine his owne vessels to what vse himselfe pleaseth. For no doubt, but *God* is glorified in the damnation of the reprobate (as in the *Reuelation* he is honoured for iudging the *whore of Babylon*) albeit that he be no cause of their wickednesse. Commonly he suffereth euill to chance by that meanes as he bringeth goodnesse to passe, extolling his owne glory out of their errors, and in effect his sufferance of euill is nothing
elic

else but his destination and decree of goodnesse. So that the cause of mens reprobation proceeded not from the ordinance of Gods will, but from their owne willes by Gods sufferance.

In a word, it is not good to be ouerbusie with this eternall purpose of God; for it is the marke of a Reprobate to intrude himselfe ouerboldly into the secrets of his *Maker*. Let vs then modestly content our selues with the *Apostles* Counsell: *I say (through the grace that is giuen vnto me) to euery one that is among you, that no man presume to vnderstand above that which is meete to be vnderstood; but that he vnderstand according to sobriety.* Let vs like infants content our selues with milke, pap, and such tender meate, as serue fittest to nourish our tender constitutions. And let vs not couet or rather wantonly long after any foode of a stronger quality, able to ouercome our weake natures, lest we be confounded. For they that gaze too long vpon the Sunne beames, will become blinded with the glory or maiestie thereof. We must not prie into Gods secrets; but pray vnto Gods Sonne, our all-sufficient Sauour. For do not we strictly censure him, that enters vncalled into a *Great Mans* chamber, vpbrayding him, as an vnmanly sawcy lacke? What auaieth it me to enquire whether another man be in the state of saluation or damnation, while my selfe haue more neede to prie into mine owne state, to liue *Asses tenus propria*, within mine owne lot, and (for my further knowledge, *Quàm sit mihi curta suppellex*) like a snail, to shoote into mine owne home? Is not he vnwise that rogues abroad for strange and curious newes, leauing his owne house vnsetled, and as a prey to his mortall enemy? God giue me the grace to muse & meditate with my selfe from day to day, whether my selfe am in the state of saluation or no, and to do my best endeuour to please God, whereby I may become one of his elected number, leauing off such frivulous questions & foolish inquisition.

4

Rom. 12.

For although that the number of the Elect and Reprobate be certainly knowne in the eternall purpose of *God*: yet considering the causes of saluation and damnation to be incertaine, variable, and voluble in mine owne conscience, I am driuen to submit my selfe with feare and trembling to *Gods* mercy, hoping for the one, and fearing the other; lest his number of the elect in respect of me be not certaine. For I finde by experience, that sometimes being penitent and pensive for my sinnes, I am in the state of saluation, and that some other times seduced by *Sathan*, the world, or the flesh, I am in a most doubtfull and desperate estate, which I pray *God* to suspend and turne to the best for my *Redeemers* sake, that became a sacrifice for my sinnes. With this hope or faith I was fed euer since my *baptisme*, that being thought worthy of so great a grace, and of many moe blessings besides, I may beleue & build vpon it, that I am elected. Therefore I will not faint like a coward, but glory that I am a Christian, protesting to continue faithfull; as one sometime gloried that he was borne a man, and not a beast, a Protestant and not a Papist.

Thus farre haue I aduentured to wade in the depth of *Predestination, Free-will, and Election*: Whereupon, as on a most sure foundation, I establish this Proposition: *that promotion comes neither from the East, nor from the West, nor from any where else, then from the first Cause, for he alone putteth downe one, and setteth vp another; and that no calamitie, nor crosse can chance without the same first cause, the God of endlesse glory, power, strength, wisdom, mercy, and bountie, whose name be blessed and praised for euer and euer, world without end. Amen.*

5
Psal. 75.

Ibid.

LINEAMENT. V II.

- 1 The causes why God ordained thunder and lightning.
- 2 The naturall nutriments of lightning.
- 3 Why thunder and lightning be most dangerous in winter.
- 4 Where they worke their operations more & chemently.
- 5 An admonition to build low.



WE must leaue vnto nature her peculiar office, because she effects nothing without the predestinate counsell of the eternall Mouer. The Winters durt, the Sommers dust, the ayrie clouds, all of them spring from natures motion. The ayrie Regions are moued, and thereupon stormy blasts of winde arise. The vapours turne and tosse, then duskie clouds appeare. At last both winds and clouds carried about in the wheele of violence ingender tempests, thunders, and lightnings. All which though they issue from naturall causes, yet we must note them, as tokens sent from the Author of nature, who being bound to no causes is himselfe the originall cause of all causes. Like as the partie-coloured Rainbow prognosticates the diuine league indented betwixt his supreme Maiestie and sinfull men: euen so let vs iudge, that thunders be voles of Canon shot to rouze vs vp from our drowisie defiled dreames. To this end it lightens, that besides our sence of seeing, our other affrighted senses may solícite the sluggish Queene to saue her selfe, and her snail house before the generall day of doome.

Doe out your candles, away with your oyles, remoue your Iard, take away the nutriment of lightnings, lest they ouerthrow your weaker lights, yea and extinguish your chiefe delight, the light of your bodies, the image of euerlasting light. *Omne simile nutrit sibi simile.* Euery like nourisheth his like: no maruell then, if lightnings endowd

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dowed with an vinctuous substance approach naturally to oyle, tallow, bacon, grosse bodies, and to hot moistned wares.

3

Thunder is most dangerous in Winter, according to thole vulgar rythmes:

A foule Winters thunder

A faire Sommers wonder.

Because the Ruler of nature at that vnseasonable time is disposed to make his Deity manifest to miscreant *Atheists*, who limit such Meteory signes onely to the Spring and Autumne, and also because his Maiestie meanes to awake his rebellious children out of the Lethean Lethargie of carnall voluptuousnesse.

4

The places where oftneft thunders strike, and lightnings flash, be high trees, high houses, high hilles, not onely because they are neerest to the Region of the ayre where fiery exhalations doe alwaies wrastle and warre with congealed vapours (as euery Agent workes most fiercely vpon his neerest matter) but likewise because the Lord would haue vs humble our selues before him by such terrible admonitions: which the Satyrists also toucheth:

*Persum in Sa.
tyra 2.*

*Ignouisse putas? quia cum tonat, ocius Ilex
Sulphure discutitur sacro, quam tuq, domusq,*

Thinkest thou, that God hath quiteforgiuen thee?
Because thou seest the highest oaken tree
Sooner, then thee or thy faire house, defa'nt
With thunder claps and sacred sulphurs blast?

And as a more ancient Poet in more liuely colours paints out the extremitie of meteores against the loftiest seates:

Horatius.

*Ventis agitur ingens
Pinus, & celsa granioze casu
Decidunt turres, feriuntq, summos
Fulgura montes.*

The

The hugest Pine with winde is shaken downe ;
 The highest tower is soonest ouerthrowne ;
 The loftiest mount with lightning is o'rblowne.

In respect of which inconueniences a wise *Emperour* of *Rome* forbad (by an expresse decree) any Citizen in *Rome* to build a house aboue fortie or fiftie foot high. And thou deare *Christian*, which readeest this humble booke, I admonish thee to build low , to carry a low saile, to lay aside thy Peacocks plumes, to behold thy feete, I meane the earth, from whence thou camest; and lastly I warne thee to prostrate thy thoughts before thy heauenly Father, the worlds great *Thunderer*, following the *Poets* counsell :

Vine tibi, quantumq; potes praelustria vita :

Sauum praelustri fulmen ab arce venit.

Liue to thy selfe, and shunne the stateliest roome;
 For thunder doth from highest Castle come.

LINEAMENT. VIII.

1 How God sendes thunder and lightening eyther for his glory, for mens triall, or for their punishment.

2 Examples aswell moderne as auncient of forcible thunders and lightening.

IN all ages it pleased God to manifest his maiestieall power of thunder and lightnings among mortall men eyther for his glory, or for monition take, or for their punishment. At Mount Sinai to shew the *Israeletes* his glorious strength and Maieftie, he appeared with exceeding loud Trumpets, with terrible thunders and lightnings, which the Prophet *Dauid* thus expressed: *The Lord thundred out of heauen, and the most High gaue out his voyce, hailestones, and coales of fire.* Another time to trie *Iobs* faith, and to make the *Dinell* a lyar in

Exod. cap. 19.
Psal. 18.
Iob. cap. 1.
1. Reg. cap. 18.

1. Reg. cap. 1.
Genes. cap. 19.

Dionys. Haliez.
lib. 1. Anti. 2.

Diodor. Sicu.
lib. 4.

Entropius.

Plutar. lib. 1.
Sympos. quest. 6.

Plutar. Sympos.
lib. 4. quest. 3.

impeaching his innocence and integritie, God caused his heavenly fire to descend, and to consume his servants and flockes of sheepe. Likewise for the conuersion of the Israelites at the prayers of Elias he sent fire from heauen to consume the sacrifice. The like did he againe at the praier of the said Elias send downe to destroy Abazias men. And this very weapon of lightning and sulphureous fire vsed he against Sodome and Gomorrhe.

Alladius an ancient King of the Latines (who reigned before Romulus) had his Palace set on fire with lightning from heauen, and perished himselfe therein.

A king of Clide was stricke with a thunderbolt frō heauē.

A maide of Rome traueilling to Apolis was killed with lightning (no harme outwardly appearing in her bodie) and at the same instant her garments were also shaken off without any rent, & her horse also killed, & his bridle and girthes shaken off without any breach.

It is reported of King Mithridates, when he was a very infant lying in his cradle, that the lightning caught the swadling cloathes, and set them on fire, but neuer touched or hurt his body, saue only there remained a litle marke of the fire vpon his forehead, againe when he was growne, it chanced that the lightning pierced into the bedchamber where he was asleepe; and for his owne person it was not so much as singed therewith, but it blasted a quier of arrowes that hung at his bed side, went through it, and burnt the arrowes within.

There was at Rome a souldier, who keeping the Centinell vpon one of the temples of the Citie chanced to haue a flash of lightning to fall very neere vnto him, which did him no hurt at all in his bodie, but only burnt the latchet of his shoes: and about the same time, whereas there were certaine small boxes and cruets of siluer within wooden cases, the siluer within was found all melted vnto a masse in the bottome, and the wood not iniured at all, but continued entire and sound.

Many

Many haue died by reason of thunder or lightning without any marke or stroke, wound, scorch, or burning seene vpon them, whose life & soule for very feare hath flowed out of their bodies, like a bird out of a cage.

Olimpius an *Arrian Bishop* had his bodie sodainly burnt with lightning at *Carthage*: which iudgement of *God* fel vpon him, as many thought, for blaspheming the blessed *Trinitie*.

One *Prestre* the sonne of *Hypomenes* for blaspheming *God* was stricken with a thunder, and perished.

Anastasi the Emperour in the yeare of *Christ* 499. being addicted to Magicke and the *Manichean* heresie, did persecute such Christians as reprov'd his finnes and wickednesse. But at the last lightning came fearefully about his house called *Tholotum*, he crept from chamber to chamber to seeke where he might be safest: but nothing would preuaile. The flashes in the end ouertooke him, and he perished miserably.

Hatto the Bishop of *Mentz*, when in the yeare of *Christ* 918, by the instigation of *Conrade* the Emperour, he endeououred to murder *Henry Duke of Saxony*, was sodainly slaine with a stroke of lightning. In the yere of our Lord 653, at *Frisazium* a towne of *Saxony* a great nūber both of houses and people were destroyed by lightnings. It is writtē, that the mother of *Hierom Fracastorius* (who afterwards became one of the most learned and famous Phisitians of *Christendome*) hauing the said *Hierome* in her armes then an infant, was her selfe killed with lightning. But her child was not hurt at all.

In the yeare of our Lord 1534. the Citie of *Claraual-la* in *France*, being stricken with lightning about noone daies did so fiercely burne, that in three houres space their towne, castles, & Churches were vtterly consumed.

In the yeare of our Lord 1551. an honest Citizen of *Creutzburge* standing by his table, and a dog lying by his feete, were both of them sodainly slaine by a light-

Ibid.

Paulus Diaconus

Sabelli.

Zonar. tom. 2. Annal.

Garcus in meteorolog.

ning: yet a young child, which stood hard by his Father, was preserued safe.

It is not long since *Paules* proudsteeple ouercrowing all the spires in *England*, felt the blowes of diuine iustice with her sister *Babell*; the one by lightning, the other by confusion.

One *Wyman* a Citizen of *Glocester*, as many there yet liuing can testifie, about fortie yeares past, hauing a son called *Arthur Wyman* at the Vniuersitie in *Oxford*, very earnestly required another sonne of his, one *William Wyman* to carry some prouision of victuals vpo a Whitson-day to his said sonne in *Oxford*. This younger sonne, after many excuses, was at the last forced vpon that high day *volens volens* to go forwards on his iourny to *Oxford*. But by the way in a thicket of wood he was found stricke dead with lightning: yet his body in outward appearance was without any marke. The mare whereon he rode was also smitten dead, and sauored very strong of brimstone. And the meat which he caried, as Kid, Lamb, &c. were so corrupted with blackish sent, and stunke so ill fauouredly, that no man could abide the sinell thereof.

Mistresse *Lowbell* a Gentlewoman of *Colchester* yet liuing, about two and twentie yeares ago or thereabouts was sodainly stricken downe with lightning, and so scorched and singed in her bodie with the sulphureous flame, that she could hardly be cured within a quarter of a yeare after.

About the said time at a place called *Croes-Askurne* in the Countie of *Carmarthen*, vpon the day of a Gentlemans marriage, as they were making merry there, a very strange accident hapned. There came a thunderbolt, and pierced quite through the said house, and also a certaine womans head-tires were rent and torne from her head with a blast of lightning at that instant, without any other harme.

Likewise about that time a whole household at a place called

called Talley in the said Countie, were burnt with wild-fire. There perished at that time by report five or sixe little children in the said house. Whereby it appeares, that the innocent is sometimes smitten with such strange ends as well as nocents.

There was a fearefull lightning on the seauenteenth day of Nouember 1606. which in very short time burnt vp the steeple of *Bleachingley* in *Surrey*, and in the same melted into infinite fragments a good ring of Belles. Which accident, because it was so lately done, I will rehearse the same more at large, according to the discourse of one *Simon Harward*, who wrote thereof compendiously and learnedly. When I came (quoth he) to visite the towne of *Bleachingley*, I found their cause to be equall (if not worse) then the rumour or report, which was before published: I found that by the lightning (which came with the terrible thunder on Munday being the seauenteenth of this instant Nouember, about ten of the clocke in the night) the spire steeple of the said *Bleachingley*, hauing bene lately new couered to the great charges of the parish, in three heures space was vterly consumed with fire. The steeple was about twelue fadome high aboue the battlements of the square stone worke: but it was a steeple spreading downward very large in circumference. The same worke which bare it (being also about twelue fadome high) is a long square of one and twentie feete one side, and eightene feete the other side. It is thought by good workemen, that two hundred loades of timber will not suffice for the erecting of such a steeple, as that stoneworke did lately beare.

I found also the belles (being before a sweete ring, and so large, that the Tenor waighed twentie hundred waight) partly melted into such fragments, and partly burnt into such cinders, or intermingled with such huge heapes of cinders, as it will neuer heereaf-

ter serue to the former vses thereof.

This lightning did not onely this harme in *Surrey*, but also it afflicted *Sussex*, and diuers other places about the very same time. It was very strange when it fired *Bleachingley* steeple, it entred also into the house of one *Stephen Lugsford* of *Buckstead* in *Sussex* almost twen-miles from *Bleachingley*, and melting the lead of his glasse windowes, did with great violence breake through, and rent in sinder a strong bricke chimney.

What shall I write of mine owne tragicall euents vpon the third of *Ianuary* 1608. which are nothing inferiour to any of the accidents here recited? But because I intend to set the same out more distinctly by it selfe, I will suspend the story only during the space of an houres reading from my Readers view. About the same time there happened in *Dorsetshire* at *Wimborne Minster* a very strang accident. About foure a clocke in the after-noone, as they were at Euen-song, the steeple spire being strongly built of lime, stone, and sand, and beset with yron barres, was sodainly stricken downe with thunder and lightning, the leads were rent and torne, yea and which was most miraculous, the singing mens bookes were torne in their hands, and the seates before their faces likewise rent and broken. And this the glorious God hath done, because the mouthes of the wicked may be stopped, who iniuriously detract from his prouidence in imputing my misfortunes onely singled out about all others; as though the same miraculous *Mouer*, which moued these heauenly creatures of his against me, did not also extend his power in the like degree vpon others in this Realme. Howsoeuer, welcome be his Angell vnto me, whether he brings me tidings of peace, or of tribulation.

LINEAMENT. IX.

1 That they detract from the glorious Maiesie of God, which attribute his thunders, lightnings, and other metcony signes to the Diuell or his adherents.

2 Prooves out of the word of God, that God alone sendeth forth such terrible signes.



*S*ervants must obey their masters as well courteous as curst, Children must honour their parents, though otherwhiles they chastise them seuerely, Subiects must pray for their Prince, and serue him, though he exceeds the limits of law. Euen so ought we being the seruants, children, and subiects of the Almighty, brooke patiently all visitations whatsoeuer the Lord sendeth, eyther deseruedly for our sinnes, or momentary for our triall to confirme our vertues, lest prosperity puffe vp our mindes with pride. Vpon our submission our gracious Lord will stay his hand as he did with the Ninuites; vpon our repentance he will rebuke the winde, and say to the Sea, *Peace and be still*. But nowadaies a contrarie superstitious spirit possesseth many of our Pharisaicall Critickes.

They are not content to detract one mortall man from the other, eyther their goods of bodie, their goods of minde, or their goods of fortune (though in this case they are inexcusable) but they must detract from the onely glorious God his glorious appurtenances, and his goodly types of maiesie. Yea, they goe about by such absurde Detractions to annihilate his infinite authoritie, to abridge his incomprehensible motion, who at one becke can barre them of all motion. *Romulides saturi inter pocula*, Our carping Troianes, whole GOD is their bellie, amidst their *Bacchannales* and *Tobachanales* doe blasphemously bruite

I

*Malachia cap. 1.
& Esod. cap. 20.*

*Couarru. 2. part.
decret. cap. 3. 94.*

Marc. cap. 4.

2. Reg. cap. i.

bruite abroad, that the Diuell raiseth windes, tempestes, thunders, lightnings, and earthquakes eyther immediately of himselfe, or else by the meanes and mediation of some omnipotent Coniurer. If sicknesse oppresse them, out of hand, they poss with *Abaziah* to a cousening coniurer, or wizard as wise as themselves, to know whether they be bewitched, or whether they shall recover of their disease. This is their faithlesse wont, *as though there were not a God in Israel*. If the Lord send his Angell, or descends himselfe in glory, with thunder and lightening, as he did sometimes on Mount Sinai, they blasphemously impugne, saying, that God is locally circumscribed in heauen. None can work miracles in these latter daies saue the Diuell. He; euen he it is, that appeares in varieties of shapes, more then are specified in *Ouids Metamorphosis*, sometimes a *Centaure*, sometimes a blacke dogge, some other times a winged fowle of the ayre.

All this while (thou most mercifull Iudge) grieuest thy patient spirit at their pettish, petulant, and proud assertions. Thou makest as though thou hearest them not, scorning to extend thy iustice against such silly wretches, before the predestinated time; for thou art as voyde of perturbations as they are subiect vnto Detractions: yet will not they refraine their tongues, because that their runnagate babling, being not restrained with feare nor shame, wandereth vp and downe scotfree without punishment. Rise vp O Lord, and let them pay the price of their Detractions, or let them know that thou canst not endure any competitour of thy glory. But what knowledge neede they further? what other light expect they to illuminate their darksome mindes? They haue *Moses*, the Prophets, and the Gospell, as bright shining lanternes to guide their sensuall vnderstanding. They haue auncient Fathers to expound them. Thy seruuant *Augustine* might satisfie their curious positions, who about twelue hundred yeares sithence wrote,

Non

Non est putandum istis transgressoribus Angelis seruire hanc rerum visibilium materiem, sed soli Deo, That is, we must not thinke, that the substance of these visible things in this world doe obey the Angels, which fell, but that they obey God alone. Thou art a jealous God, and can't not abide that thy enemy should vaunt himselfe on thy Maiesty; *Thou art slow to anger, but great in power, thou hast thy way in the whirlwinde and in the storm: the clouds are the dust of thy feete, the mountaines tremble before thee, the hills melt, and the earth is burnt up at thy sight.* O peerlesse Paragon of vnsearchable worth, what nobler instance neede I produce, then thine incomprehensible selfe for thine owne immensue and inexhausted power. When thou communest with *Iob*, most profoundly thou bewrayest mans infirmity, and infallibly concludest, that no creature whatsoeuer can diue into the deepe consideration of thy secrete workes. Out of the whirlwinde thou spakest, and demaundest of him, *Hast thou entred into the treasures of the Snow? Or hast thou seene the treasures of the haile? Who hath diuided the spouts for the raine, or a way for the lightnings of the thunders?* These questions surpasse our capacities. Holy and wonderfull is God in all his workmanship. *The earth trembles at the presence of the Lord, at the presence of the God of Iacob.* Let it snow, let it haile, let it thunder, let it lighten, let the earth moue, I acknowledge no other supernaturall cause then the first cause, the first mouer, one God world without end. I doe faithfully belecue, that through his commandement the Lord makes the Snow to hasten, and sendeth forth swiftly the thunder of his lightning; also that he turneth the heauens about, that they may doe whatsoeuer he commaundeth them, upon the whole world, and that he causeth rains to come, whether it be for punishment, or for his land, or to doe good to them that seeke him. The heauens, the elements, and whatsoeuer is vnder the moone, attend the commaund of their great Creator: some for his glory, some for their tryall, some

*Aug. lib. 3. de
Sanct. Trin.*

Nabum. I.

Iob. 38.

Psal. 114.

Eccles. 43:

Iob. 37.

Sapient. 5.

Hag. 2.

Joel. 1.

Isa. 41.

Ibid.

others for their finnes he scourgeth and smiteth. Against these he armes his naturall creatures as piercing arrows. Then shall the thunderbolts goe straight out of the lightnings, and shall flie to the marke, as to the bent bow of the cloudes. Sometimes he limites vs gently, expecting our conuersions, as he spake by the Prophet, *I smote you with blasting, with mil deaw, and with haile in all the labours of your hands, and yet you turned not vnto me.* Vnto his Maieftie alone will I complaine, when any hurt befalls me: *O Lord vnto thee will I crie, for the fire hath deuoured the Pasture of the Wildernesse, and the flame hath burnt vp all the trees of the field.* *Vbi nunc facundus Ulysses?* Where now is the wizard with the Diuels reall force? *Stand at your cause, and bring forth your strongest ground,* saith the Lord of Hostes, *shew vs things to come, and tell vs what shal be done hereafter, so shall we know that ye are Gods.* But indeede your knowledge is vaine, your power poore, not worth the speaking, *Behold ye are Gods of nought, and your making is of nought: yea abhominable is the man that hath chosen you, and abhominable is he, that ascribes the workes of the glorious God vnto his enemy the Diuell.*

LINEAMENT. X.

1 Probable proofes out of Ciuill policy, that God is iealous of his glory, and glorious signes, and therefore not probable that he would lend his real power to the Diuell

2 Examples of worldly states, which could not endure vsurpers of their transitory titles and prerogatiues.

3 That God hates Coniurers, Witches, Antichristians, and other Detractors and vsurpers worse then Atheists or ignorant Infidels.



Hough I proued out of holy writ, that the Lord is iealous of his inexplicable power, and cannot tolerate with euerlasting patience, that any creature, specially a wicked creature, visible or inuisible, *Diuell* or man, *Phaeron* or *Medea*, Coniurer or Witch should prie into

into his secrete treasury, or soare vp into the Eclipticke line, and commaund the Sunne and Moone to stand still with *Iosuah*, or cause fire to descend downe from heauen with *Elias*, or drie the Sea with *Moyse*, or rebuke the stormy windes with *Christ*: yet notwithstanding for the hardnesse of worldly hearts, I will illustrate the selfe same argument, with familiar and domestical examples of mortal states, who likewise cannot brooke, that any other make vse of their transitory incidents.

Do not we see that earthly Potentates be more agreed with their owne subiects rebellions, with their iniuries and vsurpings, then with the dishonest attempts of their open foes? At whose handes they expect nothing but extremity of warre and bloody massacres? Doe not we finde that the *Pope* and other Princes of his faction beare deeper hatred, rancour, and emulation towards the *Protestants*, then towards the *Turkes*, *Mahumetans*, or *Iewes*, whose vicinity might worke them farre greater scath and damage? Their malignant reason they ground vpon the comparison of two corriuals in loue whose wrath can neuer be appeased, but with the vtter subuersi-
 on of the opposite party. O what a disconsorted policy is this, that Christians agreeing together in the foundation of religion prosecute one another with such capitall enmity, worse then euer the *Pharises* the *Saducees*, or both of them, like *Pilate* and *Herod*, combined together to put to death our Sauour *Christ*! The *Pope* at *Rome*, at *Bologna*, and at other Cities; the *Emperour* at *Vienna*, and at diuers imperiall Cities in *Germany*; the *Venetians* at *Venice*, at *Verona*, and other places doe tolerate *Iewish* Synagogues, bankes of vsury, and noysome lakes of pocky baudry, in respect of priuate interest. And yet they cannot suffer one Church of *Protestants* among them, no nor one single man of the same profession: or if they doe but suspect a man addicted that way, they exclaime with the stiffe-necked *Iewes*, *Dimitte nobis Barabam*, loose vnto

2

vs *Barabas*, loose vnto vs theeues, vsurers, Iewes and stewes. Crucifie these *Lutherans*, *Lutherano al fuego*, *ad ignem*, fire and fagot for these hereticke dogges. Thus do they rage together and imagine vanity against the Lord and his Anointed. They likewise send away their poits, vsurpers of the name of *Iesus*, as *the flies which issued out of the Dragons mouth*, to enueneome our Springs, to infect our mindes, to kill our Kings, and to blow vp at once our whole estates. This is their vsuall complot, while the common enemy of *Christendome* lies close by their noses, ready to dispossesse them of their liues, liuing and liberty, as was likely of late dayes to fall out, when the *Pope* after the winning of *Otranto* by the Turkes, doubting his safeguard, resolved once to translate the Papacy to *Aninion* in *France*, if that a certaine *Cardinall*, wiser then himselfe had not dissuaded him. The originall cause of all this hatred is ieaiousie, together with a false perswading humor, that our Church vsurps his holy power, which sometimes he pretends from the *Emperour Constantine*, and some other times from *S. Peter*.

Whether this exercising of another mans authority be legitimate or spurious; let them, who thinke themselves iniured, redresse the iniury how they can. In the meane time we perceiue the minde of man impatient of vsurers and *Detractors*, to boile for reuenge, as if an euers-flaming Torch were set vnder it. No maruell then if Princes punish forgery, and other detracting crimes. He that *detraicts* his Kings Prerogatiue with a malicious purpose, to attribute the same to himselfe, is *Lesae Maiestatis reus*, guilty for wounding the Royall Maiesty, and to be attainted of high treason. Will King *IAMES* our dread Soueraigne suffer any subiect of his to weare a crowne of golde, to *detraict* his royall authority, to leuie armes at pleasure, to encampe himselfe, to hang a man without due course of law, or to coine golde? No: it is against his prerogatiue, against his Iurisdiction. The world

world abides not two Sunnes : No more can the vnitied Empire of *great Britaine* endure but one supreme *Monarch*. He that sueth into the Court of *Rome* detracts from the Kingly glory, and therefore incurs the danger of *Premunire*. Euen so if a subiect of this Realme bring in a Bull of Excommunication from *Rome*, against another subiect, it is by the auncient common law, high treason against the *King*, his crowne and dignity ; as hath beene adiudged in the Raigne of *Edward the first*. For the *King of England* is the *Vicar of the highest King*. In a Constable or any other, it is forgery and *detraction* to write a warrant in a Iustice of Peace his name, without his consent. Yea, and a Iustice himselfe was fined in the *Star-chamber*, circa. 30. *Elizab. Reg.* for sending his warrant vpon suspicion of felony, with a blanke or window to put in ones name, which he knew not, at his friends request without certainly acquainting him with the matter before.

Brook, tit. Premunire.

Leg. Sancti Edward. cap. 19.

What a tedious quarrell continued with vnsheathed swords betweene the *Turkish Ottoman* and the *Persian Sophy*, about the very colour of the *Timbant*, which both were bound by their ceremonious law to weare ? Such another friuolous iarre hapned among the Friers touching the colour of their frizen weedes. One stood vpon blacke, betokening mourning ; another vpon white, the displayed ensigne of innocency. This busie body claimed it to be gray, that their weedes being like vnto ashes might moue them to repentance. That hare-brain'd Scholer proued out of Schoolemen and profound Dunces, that all the rest of the Disputants were arrand Heretickes, for their sinnes being as redde as Scarlet or as purple, they ought not to hold with any other colour. Many brawles, many factions, yea and bloud-sheds arose about these idly vsurped colours ; till after diuers commotions, decrees and orders on all sides infringed, a small end with much adoe was established by the generall Councell of Christendome.

There was a dangerous tumult in *France*, very like to chance betwixt a famous Auncestour of mine out of *Wales*, and the Lord *Norris* concerning their armes. Both gaue the Rauens, both challenged it from the same house, from one *Vrian* Prince of *Rheged*, otherwise called *Carri* in *Scotland*, who eyther by conquest or marriage seated himselfe in our countrey of *West-Wales*. My said Auncestour (as our *Walsh* nature relies ouermuch vpon Genealogies and Heraldry) and his *Walsh* company, being no lesse then fiftene hundred horsemen and footemen, could by no meanes be dissuaded from the quarrel, vntill the *Duke of Norfolke* (whose daughter, sithence Countesse of *Bridgewater*, was married vnto his heire) solicited *King Henry* the eight then in camp, to take vp the Controuerisie, and order the Lord *Norris* to giue it flying, and the other as he did before.

If mens mortall feuds conceiued against their emulous concurrents for light occasions, and, as the Prouerbe termes them, for a *Goats haire* be so heynous, hereditary, so frequent, so customary in all Countreyes, why doe we tempt the Lord our God, and doubt, that his eternall Majesty, in whom there is not the least spot of sinfull perturbation, hates *Detractours* of his euer-shining glory, and also them, which attribute his miraculous deedes to his creatures or enemies; I say, why doe we doubt that he detesteth them in a farre higher degree, then if they were professed *Atheists* blinded with ignorance? Hee that knowes his Masters will and doth it not, is worthy of many stripes. Wherefore I constantly auerre, that the Lord hateth Antichristians, Enchanters, Coniurers and Witches, for their *detractions*, forgeries, delusions, and false miracles, worse then the Heathen with all their Idolatries. To this end that auncient Father affirmeth, If any that went afore vs eyther of ignorance or simplicity hath not observed that which the Lord commanded, his simplicity through the Lords indulgence may be pardoned; but we, whom the Lord hath

hath taught and instructed, cannot be pardoned. Where the Spirituall Steward lends one talent, there he looketh the interest of one againe; but where he exposeth out twenty talents, there he iustly expecteth the encrease of twenty againe. Like as a simple seruant sent out in a darke some night, and misseth his way, deserues his pardon more freely then he, which purposely gaddes and goes out of his way in the cleare day light, preferring his own wanton pleasures before his Matters profite: so the ignorant Christian, sinning of meere simplicity is farre more tolerable then the enlightned Gospeller, which afterwards dissembles and detracts vpon a greedy or gaudie hope of golden mountaines.

LINEAMENT. XII.

- 1 *Wherefore God diuerteth his naturall creatures against mankind.*
- 2 *That all crosses and misfortunes procede onely from God.*
- 3 *That in anywise we must not delay repentance.*
- 4 *An obiection against sudden death by the spirit of Detraction out of the Letany, with a consutation thereof.*



Hus the starres haue their ordinary motions, the Elements their courses, and the Meteors their voluble dispositions: except otherwhiles it please their Arch-mouer to diuert some of them as terrible alarums for our admonishment. Then euery thing fights against vs: Our native ayre strangles our wearied winde-pipes: Our nourishment through gluttony works our latter end. Fire & water conspire against vs: One dieth by fire, another by water. Thus armes he nature against nature, creature against creature, and man against man, cyther for *his glorie*, *προς δόξαν*, that mortall men may know his strength and acknowledge their owne weaknesse: or for *mens* *triall*,

tryall, *οὗτος δοκιμασιαν*, to trie their integrity, to mollifie their stony hearts, and to shape their inward man to regeneration. Others he smites *οὗτος τιμωριαν*, as vessels of wrath, to perpetuall punishment; though commonly he lets them flourish in this world like Palme trees, reseruing them to damnation in the world to come; euen as he latheth some for their reformation, and not for their ruine, *ad correctionem non ad ruinam*, as Queene Elizabeth of famous memory spake touching a subiect of hers then in durance. This kinde of punishment, called *maiestas*, the Lord himselfe names the rod of men, the plagues of the children of men, such as the Father vseth to his childe, he likewise vseth to his elected childe, to the intent that man might not waxe ouer-wanton in affections, or seem righteous in his owne conceit, (for no flesh stands iustified in his sight) and as that holy man alleadged, *that hee might deliuer him from pride, that he might keepe his soule from the graue, and his life from the sword.* Whereto agreeeth that Prouerbe:

Dulcia non meruit, qui non gustauit amara.

Who tasted not the sowre deserues not sweet.

God foreseeing that some of his children might sinne in many things, scourgeth them with infirmitie of body, lest they should sinne, *Vt ijs utilius sit frangi languoribus ad salutem, quam remanere incolumes ad damnationem.* That it might be more profitable for them to bee broken with diseases for saluation, then to remaine whole and in health for damnation. This another auncient Father confirmes: *Magis intus dolemus per hoc, quod foris patimur.* We grieue inwardly the more for that, which wee suffer outwardly. And againe, *While wee are outwardly stricken, we are secretly and wofully recalled to the remembrance of our sinnes.* Our fleshly fathers corrected vs, and we gaue them reuerence, and shall wee not patiently endure our heauenly Fathers scourge? *They for a few dayes chastened vs after their owne pleasure: but hee for our profit,*
that

Iob 33.

Hugo libr. 2. de
Animâ.

Greg. 7. parte
curre pastor.
submo. 13.

Heb. 12.

that we might be partakers of his holinesse.

When any Plague, Murren, losse, crosse, or misfortune befalls vs, that procedes not from the diuell, but from our Father in heauen. *It is he that created light and darknesse, that makes peace and trouble.* It is hee that ordereth this worlds globe, and turnes the wheele of all our fortunes. And againe, as himselfe promiseth, *If we will walke in his Ordinances, he will send peace in the land, but if we despise his commandements he will send a sword vpon vs.* His prouident Maiestie knows best what befits our fraile natures. He will haue mercy on them, who deserue mercy at his handes. And he will punish those that deserue punishment. *Shall we receiue good at the hand of God, and not receiue euill?* Shall we reioyce when the Sunne shines, and when it lowres, shall we lowre and frowne likewise? Know then, O worldly men, that no euill can chance vnto you without the appointment of God. *Out of his mouth goeth both euill and good,* as the Prophet lamented. And as another Prophet testified, *Shall there be euill, that is, calamity in a Citie, and the Lord hath not done it?*

Great reason it is, that hee which sent vs into this world, should take vs out of the world, after what maner soeuer it pleaseth him. Whether it be by ordinary or extraordinary meanes, by death naturall or violent, lingring or sudden, welcome be death vnto vs that be borne to die. For this cause while we haue time to repent, let vs beginne instantly out of hand, to amend our liues, before his darts doe hit vs, before the darke night of tribulation comes vpon vs. Repentance, which is done vpon the last houre, is commonly done vpon feare of future torments. Then it is hard by reason of our prsumptuous delayes to finde grace and mercy, as a Spanish Diuine very well obserues: *Mal se hallan los remedios en el trabajo, que en el descanso y paz no se buscaron.* Ill doe they finde remedies in time of trouble, when they sought for none in time of peace. In this case the counsell of the wise man is very

Nn

good,

3
Esa. 45.

Leuit. 25.

Iob 2.

Ierem Lament.
cap. 3.
Amos 3.

4

Hernando de
Santiago sobre
Euang.

Ecc. 18.

good, Get thee right counsels, before thou come to iudgement, and use Physicke before thou be sicke: Examine thy selfe before thou be iudged, and in the day of destruction thou shalt find mercy: humble thy selfe before thou be sicke, and while thou mayest yet sinne shew thy conuersion. Most certaine it is, that Sathan tyrannizeth most furiously at the shutting vp of our liues, when we are least able to resist by reason of our extreme paines and panges both in body and minde. Then the very best haue enough to doe. A man hath not two soules, that he may aduenture one of them. Therefore O Christian, stand to thy tacklings, stand stout, alwayes prepared to preuent all future euils, *Olim hæc meminisse inuabit.* The time will come, when the remembrance of thy forepast crosses will auaille the repeating. In the meane time,

Mors tua, mors Christi. fraus mundi. gloria cæli,

Et dolor Inferni sunt meditata tibi.

Thinke on thine owne, and Christ his death,
And on false worldly traines.

Thinke also on sweet heauens ioyes,
And on Infernali paines.

God helpe vs, if we shall do nothing else in this world but liue in continuall care, pensuennesse, and perplexity of minde, as in truth we must, if we liue in feare of deathes suddaines. But the case is otherwise, for the Church hath provided in the Letany, that we pray God to deliuer vs from lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death. O man full of *Detractions*, how long wilt thou tempt the Lord thy God? This earthly world was not giuen thee for a Paradise, but for a Purgatory. It was not made thee to build in, but rather to pull downe; to crucifie and to mortifie thy couetous thoughts, that in the other world thou mightst liue for euer with Christ and his Angels. This world is indeede a place of triall, a warfare, a maze of troubles, and a seate to sojourne in for a time, for a short

short time. Wherefore, and because this time later or sooner, *serius aut citius* is not limited by Patent to any mortall creature, whereby we might foreknow or preuent the brunts of nature, fortune, or destiny, (which three I hold to be the ineuitable will of God) let vs stand watchfull against sudden death, seeing it is for a great prize, for a great purchase (that none can be greater) euen for the saluation of our deare soules. I graunt, that olde *Adam* prayeth against the suddennesse of death, but (alas poore man) it is for doubt of the worst. It is the nature of a sinfull soule, to become so enamoured with this enchanting world, that it loathes, as the horror of hell, all suddaine mischiefes, and chiefly a mischieuous death. We would faine die the death of the righteous, but in no wise would we liue the life of the righteous. And yet how dare we iudge of them that die so suddenly? May not the Lord dislodge his tenants at will specially, for their aduancement without warning at any time? Did not hee after this sudden manner, as it were in the twinckling of an eye, translate *Henoch* and *Elias* in their soules and bodies vp into heauen? Many good men haue died sodainly. *Abell, Iosias, Onias*, and others had no long warning to prepare themselues. *God* knowes best what befits our humane natures. It may be, he causeth some to die suddenly, because of their crazed braines, left in their lingring disease they fall according to the constitution of their bodies into despaire, or to railing and reuiling, whereby they might leaue behinde them in this world an infamous memoriall. Therefore to ease them of their torments, and for auoyding of so foule a scandall he suddenly sends for his selected seruants. Some others he sends for suddenly and terribly to terrifie them which remaine behinde; for if Gods seruants die such a fearefull death, what hope hath the sinner? In a word, good men neuer pray against *suddaine death*, but to the entent they might order their worldly businesse before their deathes, as the

Esay.38.

said to *Hezekias*, *Set thy house in order for thou must die.*

LINEAMENT XII.

1 That we must not iudge by mens misfortunes, or sudden death, that they be forsaken of God.

2 Charitable censures, which a good Christian may yeeld touching those that die suddenly.

3 The Spirit of Detraction consisted for censuring ouer-cruelly of the Authors wife, who was stricken dead with lightning the thirtieth of Ianuary, 1608. where her commendation and assumption are moralized.



When the Lord is disposed extraordinarily to extend his glorious power, why dost thou, O foolish man, presume to enter into his hidden power? Why dost thou labour (like Lucifer) to climbe vp into his chaire of secrets? Shall the thing formed checke him that formed it? Can the Potter vse his vessels as he thinkes good? and shall not the Lord dispose of his owne creatures? *Who art thou which iudgest another mans seruant?*

What canst thou tel, whether God hath predestinated them to saluation, and accepted of their submission, as of the thiefe which was crucified with him, at the last gaspe, and as they say, *betwixt the bridge and the brooke?*

*Betwixt the sturrop and the ground,
Mercy I thought, mercy I found:*

As one epitaphed vpon the tombe of him, that fell dead sodainly from his horse. Sometimes it pleaseth his Maiesie out of our errour to raise his owne honour, and to make vertue perfect and complete by infirmity. And therefore it is verie vncharitable for one sinner to iudge of another sinner. *Let him who is without sinne throw the first stone at him,* as *Christ* said. Let the sinner draw out the beame out of his owne eye, before he remoue the mote out of his brothers eye. It is Gods office onely to iudge the euent and end of things. Therefore *iudge nothing before the tyme, vntill the Lord comes. who will lighten the hidden things of darknesse, and open the counsels of the hearts.* Saint *Paul* was made a gazing stocke vnto this world, he

Rom. 14.

2

1 Cor. 9.

was defamed, yea, *he was made as the filihinesse of the world & as the off-scouring of all things*, yet a chosen vessel and Apostle of Christ. When it was told our *Saniour*, that *Pilate* had massacred the Galilzans, even as they sacrificed, he willed vs not to iudge of their liues and sins, but by their example to amend our liues. For neither *those poore Galilaans*, nor yet *those eighteene upon whom the tower in Siloe fell*, were greater sinners then all others which dwelt at *Ierusalem*. *Iofias* was one of the godliest kings, that euer reigned in *Iuda*, yet was he killed with darts in the battell against the king of *Egypt*. *Zachariah* the Prophet, *Stephen* the martyr, with other seruants of God were tyrannously put to death. Yea, and *Christ* himselfe being without sinne endured worldly sorrowes without number, and also died a most terrible death: yet did they iudge him as though he were plagued and cast downe of God, according to that which was prophesied of him. *The Lord is righteous in all his waies, the Lord is holy in all his workes*, as the Prophet *Danid* confessed, and as *Maurice* the Emperour protested, when he saw his wife and children murdered before his face by his seruant *Phocas*. How then darest thou which art vnrighteous and unholy, sit and reade on the secret deeds of the righteous God, and on the wondrous proceedings of the holy one of *Israel*? Sometimes it pleaseth him to fulfill in our daies that Prophecie of his concerning the taking of the godly from among the wicked. *The righteous perisheth, and no man regardeth it in his heart. Good godly men are taken away, and no man considereth it, namely, that the righteous is conueyed away from the wicked* who heape vp treasures and pleasures for this world, as the godly do for the world to come. It may be also, that his mercy is so great, that respecting not our sinnes, his abundant grace will vouchsafe to pronounce that answere concerning *Lazarus* in our behalfe: *This sicknesse is not vnto death, but for the glory of God*. Correspondent to which

Luce. 13.

Esay. 53.

Esay. 57.

John. cap. 9:

1. Pet. cap. 4.

Ezech. cap. 24.

Job. cap. 2.

is likewise the satisfaction, which our *Sauour Christ* yeelded to his disciples demand, when they asked him about the blind man : *Master, who did sinne, this man or his parents, that he was borne blind ?* *Iesus answered, neither hath this man sinned, nor his parents, but that the works of God should be shewed in him.* Perhaps the Lord sends extraordinary accidents vpon his seruants to the intent, that they should serue for a Parable or warning peece to the rest of his people in this countrey, from whom he meanes shortly to take away their power, the ioy of their honour, the pleasure of their eyes, and the desire of their hearts, except out of hand they become watchfull and repentant with the *Nininites*. For if iudgement begin at the inst, what shall be the end of them, which obey not the Gospell of God? And if the righteous be scarcely saved, where shall the vngodly and sinner appeare? If there be no difference betweene the innocent and reprobate in the manner of their deathes and worldly crosses, why doe we ioyne field to field, land to land, and make account to see long lasting daies in this transitory world, or to die in our soft downe beds? The word of the Lord came to *Ezechiel*: Behold, I take away from thee the pleasure of thine eyes with a plague, yet shall thou neither mourne nor weepe. So *Ezechiel* spake vnto the people in the morning, and in the euening his wife died. The Parable was this : thus saith the Lord God, behold, I will pollute my sanctuary, euen the pride of your power, the pleasure of your eyes, and your hearts desire. And you shall doe as I haue done, ye shall neither mourne nor weepe, but ye shall pine away for your iniquities, and mourne one towards another. Thus *Ezechiel* is vnto you a signe. And thus perhaps am I a signe vnto you, O worldly wizards, whose tongues are hired by the detraacting spirit to blaspheme the powerful Lord of lightnings, to curse God and die with *Iobs* wife and to lay an ambush for your neighbours good name, fame, and reputation. Learne by these exemplary crosses

ses to be vigilant, for in the houre which you thinke not, as a theefe in the night, will death steale vpon you. It is high time for you to prepare your selues, to preuent the Tempter. Alreadie it begins to smoake, and as the Poet forewarnes :

Tunc tua res agitur, paries cum proximus ardet.

When the next wall vnto thy house doth burne,

Looke to thy selfe betimes, next is thy turne.

Horace.

These reasons considered, I dare boldly auouch (for no earthly creature can iudge her conscience more freely then my selfe) that my welbeloued *wife*, whom God of late hath taken to his mercy by an vunexpected accident, by the lightning power of his fearefull thunder resteth in the Lord as concerning her soule, and resteth on earth as concerning her memory : both which, (I trust) by the diuine bountie scorne all the brauadoes, scaladoes, and engines, which eyther enuy, or *Sathan* can inuent for their assaults. This is the chie'est solace I embrace after so great a crosse. This Christian hope richer then any temporall or golden haruest I reape to my selfe after my fatall losse. For my light affliction which is but momentary, causeth vnto me a farre more excellent and eternall waight of glory, while I looke not on the things which are seene, but on the things which are not seene. I looke not so scrupulously on the manner of her death as I looke on the manner of her life, which God receiued as a burnt offering. Packe hence therefore ye Enthusians, and be not like vnto Curdogs, that bark at a dead Lyon. Though she fell she shall rise againe, though she sate in darkness, the Lord will be a light vnto her.

2. Cor. cap. 4.

MY tongue is no hireling Herald, to coine her a new pedegree, nor yet a mercenarie Aduocate to extoll her shadow in steed of substance; onely in steed of Popish posthumous or Purgatorie trentals, I will sacrifice this encomasticall oblation, as *Ierusalem cenam*, a funerall banquet to her well deseruing memory.

Holy

Holy *Augustine* neuer conceiued more diuinely of his mother *Monica*, then I doe of thy felicity. O happie soule, partaker of celestiall ioyes, thou needest no praise of mine, seeing that thy God hath transported thee in the yeare of Iubily to this port of tranquillity, and conuerted thy pilgrimage to the haueu, or rather heauen of euerlasting health: Where though thou abound with vnspcakable pleasures, yet pardon me if I strue to canonize thy peerelesse fame. The pleasant sounds of thy verdant vertues (like so many resounding *Ecchoes*) shall neuer vanish from mine insatiable eares. Thy extraordinary loue, the liuely *Idea* of a spotlesse life shall alwaies dwell within the mansion of my restless minde. At all times whether it be morning or euening, noone-tide or midnight, while I sojourne in this house of clay, I will congratulate thy high fortunes. All haile *immortall spirit*, thou spouse of *Christ*, wrapt vp in his holy armes, full of transcendent grace, full of transcendent glory. All haile, full of health, full of happinesse, which art translated from mortall men to immortall Saints, from sorrow to solace. Yesterday thou wentest entangled with the thorny cares of this world, now thou triumphest among the Angels of heauen. Yesterday thou wert here, where *Iob* himselte complained, that he was placed as a But to be shot at, where Gods enuenomed arrowes stucke in him, where the Prophet *Danids* bones were consumed, that he roared all day long. Now thou flourishest in the harmony of Gods Spirit, minding on nothing but on diuine vertues, on spirituall melody. Yesterday thou wentest drooping in an earthen cote, shaken with the frownes of Enuy, with the frumps of *Detraction*: to day thou walkest (and this day shines alwaie, neuer sets) in a temple not built with hands, in the line of the liuing God, without Enuy, without *Detraction*. Here is thy habitation assigne I thee, thy lot is fallen in a faire ground. Liue for euer. And this as a looking glasse shall glister vnto thy friends on earth:

*Dorcadis hic dotes, miti cum mente Rebecchæ,
Priscillæque fides: mens tamen una tribus.
Corpus humas, mundus laudes, tenet ignem Eliæ,
Eliás tua mens, Elizabetha, rotas.
Here Dorcas deeds (as starres) doe shine,
Priscillaes faith heere doth combine
With mild and kind Rebeccaes mind,
Yet but one scule to three assign'd,
Thy bodie earth, the world thy name,
Thy soule by faith *Elisian* fame.
Elizabeth eterniz'd gaines.
Eliás-like in lightning waines.*

LINEAMENT. XIII.

- 1 The Authours gratulation for his late fortunate deliuerance.
- 2 His description of the Lightning tragedy, the third day of Ianuarie, 1608. at what time God tooke away his wife.
- 3 His description of other Crossees at the very same time.
- 4 How God fore-shewed by mysteries the said crossees before they hapned vnto the Authour: wherein his censure of Dreames is interlaced.
- 5 His description of his miraculous escape out of the Sea, wherein he fell by force of a cruell tempest on a Christmas day. 1602.



O D forbid that I should charge all my Countreymen with the branded marke of blasphemie: for there be many good men which neuer kneeled vnto *Baal*, which neuer worshipped the spirit of *Detraction*, all ready *visa voce*, as the Prouerbe saith, with both hands to hold up the roofof my opinion. They alledge simply and charitably that this great Accident vpon my wife and house came from *God*, as a faire warning for mee and them to prepare our selues for his heavenly kingdome: which charitable conceit, I cannot cancell with obliuion or ingratitude, but rather confirme the same with an applauding *Alleluiah*. The Lord gaue, the Lord taketh away: blessed be the name of the Lord. No man aliue this day stands more indebted then my selfe for matters of life, vnto the Author of life. *Daniel* was wonderfully deliuered from the Lions clawes; *Ananias*, *Azarias* and *Misael* from the fierie fornace; *Jonas* in the Whales belly, from the stormy sea; and *Paul* with his Pilots, Marriners and Companions from perishing in the Mediterranean seas: but what am I vile wretched sinner, whom thou hast saued as strangely from fire and water? O glorious *God*, is it because thy prouident maiestie hath predestinated me

I

Iob 1.

to some worthy seruice tending to thy glory. O bountifull Lord, of vnsearchable wisedome, graunt that my faith may be signed with the scale of thy mercy. Let my spirit become regenerated and renewed, as the *Potters vessell*, markt to an honest purpose. Whatsoeuer I am, whether tolerably toward or vntoward, tolerably cleane or vncleane, I wholly submit my selfe at the feet of thy mercy, altogether depending on thy Sonnes merits, from whence I will not depart, though I were sure with *Asahel* to be slaine by *Abner*, and as *Iob* protested, *if thou wouldest kill me, yet will I trust in thee.*

2

On the third of Ianuarie 1608. about the third houre of the night, or thereabouts, as I lay solitarie upon my bed, what with torment of a sodaine toothache, and what with an extraordinary pensiuenes of minde, presaging (as afterwards chanced) some future euils; and also somewhat terrified with the great lightning, which then flashed most extreamely: Behold, a forcible lightning in forme of a fiery pillar, extinguished the Candle-light burning before mee, and with that, as it were in the twinckling of an eye, strikes me with a most violent blast, that I verily thought my braines had been dasht out, and that I was at deathes doore. To confirme this imagination of mine, in the selfe same instant it thundered in such impetuous and extreame manner, that the earth moved (as sithence appeared in sundry other partes of this Realme) my house shooke, in so much that I am perswaded no canon, no basilisco, nor any other artillery could make the like terrible report. With this fearefull vollee together with the former lightning

ning flash, I fell into a kinde of traunce or confused thought, and (as Saint Paul speakes of his assumption into paradise: if it be lawful for me so to say) whether I were in the body, or out of the body, I cannot tell, God knoweth; but I verily supposed to haue seene in spirit the warning-peece shot off for this worlds dissolution, or small alteration against the generall day of doome. Within halfe a quarter of an houre or thereabouts (as I coniecture) I returned to my selfe, and to my troubled senses at the loud cry, which two of my houshold, then being newly awaked out of their senselesse traunce raysed, in seeing my wife falne on the ground and dead among them. At this noise which they made, changing my thoughts, I made full account, that my house had beene throwne downe with the thunderclap or earthquake, & therefore astonished as I was, to saue my life, (being as I imagined, in that great ieopardy,) I rose up, and hastned me downe into the lower roome or kitchen, where I had heard the cry. By the way, her daughter, being one of the two, whose cry I had heard in my chamber, met me, and told me that her mother was sodainely stricken dead. At my comming thither into the kitchen, I found my wife quite deprived of life, in a blackish sweat, strongly saouring of brimstone, which the Poets call, sacrum Sulphur, holy Sulphur, yet notwithstanding, least it might be a faint or swowne, I called for help to my seruants to haue her body bent forewards: but at the first, none directly vnderstood me, excepting the two aboue-named, until afterwards upon our vehement lamentations and cries, the other

2 Corinths. 12.

three (for there were in all, five, two men and three maides, besides my wife, in that roome,) beganne by little and little to come vnto themselues, hauing been all in one instant throwne downe to the ground as dead with the lightning and thunder. Two of these three last, at my first call and comming downe, reuiued: but the other, being a seruing-man of mine, lay longer in the trance. All of them stood as deafe and distracted, not able for their lines a long while to lift vp her dead body. Some of them could neyther heare nor vnderstand what I spake, nor what I would haue them doe: their braines were so confusedly shaken in their heads, that they could not for a long time answer me in reason. When this fatall blow was giuen, my wife sate on a stoole, ouer-seeing her maydes melting of tallow. And for this purpose, the Seruing-man of whom I spake before, stood by her with a candle in his hand. The Kettle of tallow lay very neere vnto her. Aboue the place where shee sate, iust aboue her head, hung Bacon in the roofe of the house. All which being naturall nutriments of lightnings, by reason of their vinctuous substances, encreased the vertue thereof, and doubtlesse by the predestinate will of our heauenly Father, occasioned this forcible dampe, and perhaps augmented the earthquake. Her body was entire and whole without diminution of any part, sauing a little of her hayre, which was rent or snatched off with the attyres of her head, & her fillet, which were likewise somewhat burnt, and also sauoured of brimstone. In like manner her stomacher, her whale-bone bodies, and her smocke neere about her heart, where there

there was a small marke somewhat black, were burnt, rent, and torne with the heauenly flame. Perhaps her corpulence (she being very grosse) caused her thus to be singled and selected out from among the rest of the company. But leaning that Philosophicall opinion alone to the vnsearchable knowledge of God, without whose providence one haire cannot fall from our heads, I will proceede further in declaring the tragicall euents which we found the next morning inflicted by the lightning, thunder and earthquake.

The next morning (for all that night wee durst not bouge from the same roome, so greatly had feare seized on vs) wee saw all the tiles fallen for the most part from the house, and some dispersed in heapes upon the house. Wee found the chimney top of the chamber where I lay, quite cast downe: part of the waightier stones tumbled through the chimney downe into my chamber, yea, and round about the bed where I lay at the time of this fatal blast, to the great astonishment of al that saw it: and surely it is miraculous how I escaped aline, unhurt, or vnscorcht in this terrible time of horror. Two glasse-windowes were also burnt with the lightning, whereof the one was a window by my beds seete: the other on the loft right aboue my chamber, and aboue my bed. Besides, three other glasse-windowes were battred and bruised with the thunder or earthquake. Aboue a dozen breaches or rents were found pierced through the wals of the house, being almost foure foote thicke, and as strongly built, as could be of lime and stone. Also one of the beames was somewhat remoued from the place. And that which seemes

3

as strange, a fat Cow amidst many other Kine in the stable, was culled out and killed, or rather stifled with the Lightning: which induceth me (as I said before) to thinke, that this dampe tooke strength and power according to the nature therof, from such fat, liquide, and oylie substances or bodies. This opinion her selfe verified vnto me about a fortnight before shee dyed, when she caused all the canales in her house to be done out, for feare least the lightning, which at that time was somewhat fearefull, should encrease and receiue force from the candle light. Yet with this limitation doe I attribute such matter of vinctuositie and vertue to lightnings from these inferiour bodies, that God who workes by measure, number, and waight, sends these or such like kinds of fate vpon vs to admonish vs not to make reckoning of this world, as of a perpetuall Paradise, nor to sleepe ouer-long in the voluptuous bosome of carelesse negligence.

4 Neyther ought I (seeing I haue gone so farre) to conceale another wonder, to wit, that she fore-tolde in her life time, as well to diuers others, as to my selfe the shortnesse of her life in this world: for this was an usuall speech of hers sundry times within the same quarter of the yeare that she dyed: I know very well (quoth she) I cannot liue till the first of March. Another time, being (as I remember) not about three weekes before her death, descending downe from her chamber, where then she had beene at prayers, shee came smiling vnto me with these words: Husband, I bring you good tidings, you shall be rid of me, and you shall haue another wife: for I am fully assured

assured, that I shall dye very shortly, and that before the first of March. And I thanke God, I am prepared; let him send when hee will. *Which words of hers being by me accepted in iest; shee replied, as if shee had scene a vision, or felt some extraordinary motion in her spirit: you thinke I speake in iest, but marke the end.*

Neyther did the Lord (I speake it to his glory) send this glorious alarme vnto mee without an implicate or mysticall premonition, for about two Moneths before, or thereabouts (as farre as I remember) in a dreame I saw the very like accident. Mee thought I was at a Knight my brothers house, and there lying vpon my bed, I imagined to haue scene and heard vpon the sodaine in the night time a most terrible lightning and thunder, in such wise, that I made full account the whole house had beene burnt or cast downe, and therefore to saue my life, with much adoe I hastned out of doores, where I supposed to haue beheld the inner part of the house terribly flaming with fire, and presently after I might see one conueying out of doores a Chest; whereupon I bewailed, that a blacke Truncke of mine, stored with money was left behind, consumed with the flame. This dreame I related to my said Brother, being at my house about three weekes before the accident, & wished him in my brotherly loue to looke somewhat more warily to his house, least night fires might endanger him, by reason of the height of his house (the same not inferiour for height to any house which I haue scene) and likewise by reason of the partitions being timber-worke. Neuerthelesse for all this, I aduise not the Reader to embrace this dreame of mine for an infallible president, because that dreames sort our commonly according to the diet, temperate, or intemperate, sparing, or

or gluttonous, which men vse. And yet I beleue, *God* seldome vseth to inflict any notable accident vpon a charitable *Christian*, that mortifies his body with competent fasting, and moderates his soule with contemplation of heavenly mysteries, vvithout some secret prodrome, or fore-running glimpse of his powerfull purpose. Nor doe I aduise my Reader to surmise, that I conceiue ouer credulously or superstitiously of *Morphus* or *Phobator*, the Poeticall Gods of dreames, as necessarie causes of notorious effects. For my sentence is none otherwise of *dreames*, then of *Comets*, and *Eclipses*, vvhich likewise are not the causes of remarkable euents; but onely such signes and tokens are as smoake at the top of a chimney, or as an Iuie bush, put forth at a vintrie, the one prognosticating fire within, the other the sale of wine.

5.

Amos 4.

Thus it pleased the glorious *Lord* of lightnings, to extend his miraculous mercy towards me, and perhaps to leaue me (*as a firebrand taken out of the burning, or as Ezechiels signe*) for a testimonie of his lightning glory to hardned hearts. This is the second miracle, whereby as a *virbius* or *Redinius*, I acknowledge my selfe twise restored from death to life, within the compasse of seauen yeares, euen about the selfe same season of the yeare, when our Sauour *Christ* became flesh for the saluation of flesh. The first time of my deliuerance vvas vpon a *Christmas day*, 1602. This latter time on the third of *Ianuarie*, 1608. and both vpon a Tuesday. In *Fraunce* betwixt *Tremblado* and *Marena*, a passage of two leagues ouer, it was my chance, on a *Christmas day* to be stricken into the surging Sea vvith the boistrous force of a cruell tempest, where I had no sooner salne, and cried to the *Lord* for helpe, but sodainely beyond all expectation I found an Oare betweene my hands to defend, or rather deferre my life. And to this houre I cannot deuise where-hence the said Oare should chance

vnto

vnto me. In this dolefull sort I floated almost a quarter of an houre very often tossed and ouerturned with the furious rowling of the stormie waues: vntill it pleased *God* at length of his exceeding bounty in that rough tempestuous weather, when the proudest ship became humbled as the weakest reed, to direct the course of that small Barke from whence I fell, towards mee, and to guide the Marriners hands (as a man would say against winde and weather, against Oares and Sailes) for the haling me vp in a manner dead and ready to forsake the Oare. So that I may boldly say, that I haue beene miraculouly preserued both from fire and water.

Sic conurati venient ad classica venti.

So winde coniu'r'd descended to our sailes.

And if it were lawfull for me to apply those Meeters in the *Psalter* destinated to our *Sauour Christ's resurrection*, I would sound out with ioyfull cheere:

*Thus from above the Lord sent downe
to fetch me from belowe:*

*And plucke me out of waters great,
which would me overflowe.*

I would also with *Jonas the Prophet*, exhibite my submission petition vnto the Lord my *Sauour*: *Thou didst cast me downe into the deepe, into the midst of the sea, and the floods compassed me about: all thy billowes and waues passed ouer mee. And I said, I am cast away out of thy sight, yet will I looke againe towards thine holy Temple.* Here, I could lay downe how his omnipotent Maieſtie respected me in all my trauailes both by land and water. Twise I passed the *Pyrenean Mountaines* betwixt *Fraunce* and *Spaine*, and that in the dead of Winter. Twise I trauailed ouer the *Alpes*, I escaped the *Banditi* in *Italy*, robberies in *Hungary*, and in other forraine Countries. All which deliuerances

Per varios casus, per tot discrimina rerum.

Through diuers straights, through dangers infinite.

*Claudian. deter-
tio Consulatu
Honorij.*

Psalm. 18.

Iona. 2.

Virg. Aenaid. 1.

Exod. 24.

Ordinarie and extraordinarie I ascribe to no other destenie or fortune, then to the great Redeemer of the world, the mightie Lord, strong, mercifull, gracious, slow to anger, abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, transgression, and sinne. From whom I confesse this last lightning Tragedie to be sent, as a preparatiue for me and others. In like manner I confesse, it was profitable for my soules health, that God after this dreadfull fashon, rouzed me vp out of my Tent of securitie. For indeed I liued almost as carelesse, as *Sardanapalus*, bewitched with worldly ease; but now I thanke my gracious Lord, mine eyes begin to open, my soule begins to see her faults. God giue mee grace to perseuer in this acknowledgement, and to ascribe the glorie vnto him alone.

LINEAMENT. XIII.

1 The spirit of Detraction conuicted for censuring the Lords secret iudgements.

2 The Authors imperfections acknowledged.

3 His meditation on his late crosses.



Notwithstanding the premisses, the spirit of Detraction is readie to read a cruell lecture to prating *Momes* and rattling *Nobes*, that doubtlesse the punished partie vvas eyther very vicious himselfe, or else his wive or parents had offended God in the highest degree. O my Friends, be not so curious in your censures. In that yee iudge others yee condemne your selues, for yee that iudge doe the same things. Iudge not least yee be iudged. And as for the scornefull, doth not the Lord laugh them to scorne? Why then doe yee scorne and scoffe at your neighbours harmes, whereof God is the Author? who is hee that bleiseth, that curseth, that rewardeth, that punisheth?

Rom. 2.

Proverb. 3.

Is it not he the Lord? vvhy then detract yee from his vnsearchable secrets? Why endeaour yee to vsurpe his peculiar prerogatiue? *We are persecuted, but not forsaken, we are cast downe, but we perish not.* Our mortall bodies for a time returne to dust, but our soules rest in *Abrahams* bosome. *It pleased the Lord to smite his righteous seruant with infirmitie, to forsake him, and to be angrie with him for a litle season: but at last he pardoned him, as the Prophet forespake of Christ.*

For all this my defence, the spitefull spirit of Detraction relents not at all. By reason of anothers extraordinarie iudgement, he chargeth me strictly with impietie. *Is not* (quoth hee) *thy wickednesse great, and thine iniquities innumerable? Therefore snares are round about thee, feare sodainely troubles thee.* Doth not God reuenge the Fathers sinnes vpon the children to the third and fourth discent? O menstruous or rather monstrous absurditie! *Though my talke be this day in bitterness, and my plagues greater then my groaning: yet will I vndertake to controule thine error, and confute thine heresie.* *All soules are mine, saith the Lord, both the soule of the Father and the soule of the Sonne. The same soule that sinneith shall dye, The Sonne shall not beare the iniquities of the Father, neither shall the Father beare the iniquitie of the Sonne.* For mine owne part, I confesse my selfe to be chiefe among sinners, but yet much wronged to become subiect vnto your detracting iudgements. Yee are none of my Iudges: I appeale to *Casars* iudgement seate. I appeale to the King of Kings, the King of Mercie, who will reuerse by a vvrit of error your false vsurped iudgements. *If thou Lord wilt be extreame to marke what is done amisse: O Lord who may abide it? Woe be vnto vs, woe, Woe, be to the most laudable life that we leade, if thou O Lord, setting thy mercie aside shouldst examine it. Who can say, I haue made my heart cleane, I am pure from manie sinnes?* Doth the blinde accuse the blinde? Doth an

2 Corinth. 4.

Esa. 53. 54.

2

Iob 22.

Iob 23.

Ezechiel 18.

Ibid.

Psal. 130.

August. lib. 9.
Confess. cap. 13.
Prouerb. 20.

Job 9.

Rom. 7.

3

Esaï. 47.

olde *senex* fornicatour accuse another fornicatour? *Num Luscus accusat Luscum, Clodius Moechum?* And doth the spirit of Detraction the most sinfull spirit of all spirits, detect me for sinning? Well, my confession is not auricular, but openly reiterated: *If I wash my selfe in snow water, and purge my hands most cleane, yet shalt thou plague me in the pit, and mine owne cloathes will make mee filthy.* Mine owne fleshly vveedes being tainted vvith longing thoughts, must sing a sorrowfull *peccani*, to the tune of *stoope gallant*. And vnfaignedly to vse Saint Pauls words: *I allow not that which I doe, for what I would, that I doe not, but what I hate that doe I.* Albeit that oftentimes I haue a will to doe well, yet the nature of my flesh not any wise able to be expelled with the forke of mine owne naked reason, confounds this readie will of mine, and causeth me to commit moe sinnes in number then the sands of the sea. All which with a contrite minde I submit to the mercy of God, crauing most humbly on the knees of my heart in the lowest degree of reuerence, my Redeemers merits as the vaile of grace, to stand betwixt his diuine Iustice, and their gore-bloud guiltinesse.

But certainly in my poore iudgement God took away mine innocent vvife after the aboue-said manner (for though I say it, & all her acquaintance wil say as much as I, that she liued as godly & as honestly as any whatsoeuer in all her Countrie) not so much for my sins, though the same might be grieuous, as for that all others might prepare themselves against their nuptials with Christ Iesus, remeinbring that prophesie concerning Babilon, who said in her heart: *I shall be a Lady for euer, I am, and none else, I shall not sit as a widdow, neither shall I know the losse of Children.* But thus said the Lord, *These two things shall come vnto thee sodainely in one day, the losse of children and widdowhood.* O Lord of infinite iudgement, widdowhood is sodainely come vnto mee, thou hast iustly

iustly visited me, and bereaued me of my chiefeſt comfort. Thou kneweſt ſhee vvas too good for mee. Thy vwill be done, O mightie Lord. Let the inſuſion of thy grace into mine vntoward ſoule recompence my griefe and loſſe. *Thy grace is ſufficient for mee, thy power is made perfect through weakeneſſe.* When wee are moſt perplexed with worldly croſſes, then iſthy ſpirit ſtrongeſt in vs. And euen as the ſoules vertue iſ ſtrengthened with infirmitie, ſo certainly it iſ neceſſarie for our licentious natures now and then to be curbed vvith infirmities. It iſ neceſſarie for vs, that ſinne the meſſenger of Sathan, doe other whiles buffet vs, and bruile our earthly heeles. It iſ neceſſarie that malice bridle or rather prick, as vvith ſharpe pointed Needles, our detracting wanton thoughts: whereby we might remember our owne weake condition, and turne to God, who alone iſ without infirmitie. Let me doe what good I can, let me endeaouour as much as iſ poſſible for fleſh and bloud to endeaouour, yet I ſhall proue but an vnprofitable ſeruant, I am blacke like an *Ethiopian*, nay I am more blacke, my very teeth are blacke; My ſoule iſ all ſpotted, all guiltie of vncleaneneſſe. Onely my beliefe iſ that thy *Grace* iſ more abundant then tongue can ſpeake, or heart can thinke, or pen can paint.

2^d Corinth. 14.

LINEAMENT. XV.

The Authours gratulatorie Prayer vnto the Lord for the aboue-said wonderous effects.



Cant. 5.

Rom. 8.

Cant. 5.

Ierem. 3.

Ierem 20.

Apoc. 11.

Louely Light, O Lord of Maiestie, how ouer-late doe I beginne to know thee? My welbeloued put in his hand by the hole of my doore, offring to breath faith into my soule. But such was my dulnes, such my drowlinesse, that I could not once sigh, sobbe, nor say, *Abba Father, O my Father, I haue sinned against heauen and against thee.* Yea, thou wert in the superiour part of my heart, and I neglected thee. Thou didst call mee both within and without, and I reiected thee. I reiected the Well-spring of liuing vwater, and resorted to noysome cisternes of puddle worthe, full of wormewood comforts, full of tickling hopes, vvvhich were speedily spent: for all vvordly comforts and vaine hopes doe vanish away like winde. And yet, it pleased thy lightsome Spirit, O Lord of life, after many a scorching Summers attendance, after many a frozen Winters watching, expecting my conuersion, to knocke againe most patiently at the doore of my soule, and thus to call vnto her, while shee slept so carelessly: *Open vnto me, my sister, my loue, my donee: for my head is full of dew, and my lockes with the drops of the night.* Againe, and againe, it pleased thee to inuite mee after this manner: *Returne, O thou rebellious childe, and I will heale thy rebellions: for euen as a woman hath rebelled against her husband, so hast thou rebelled against mee.* How deafe is he that heares not such a voyce? A voyce more vehement then the sound of many waters. How deeply sleepest he, that is not wakened vvith such a morning vvatch, vvith such a melodie? A melodie more muscally then euer

Tubal,

Tuball, *Amphion*, or *Arion* could possibly conceiue, When all thy creatures combined against me, in reuenge of my disloyaltie towards thy sacred soueraigntie, thou didst temper their fiery fury, thou didst moderate their biring bitterness. The foure Elements, which thou madeest for my conseruation, conspired all to roote my being out of the Land of the liuing. The Ayre threatned to taint my breathing with contagious smells, with *Stigian* stinckes. The Fire assayed to burne my bruitish body. The Water strove vvith might and maine to ouerwhelme me vtterly. The Earth endeouored before her time to abridge my luxurious life; And all because I had offended their great *Creator*. But thou more mercifull then thy creatures, for the loue of thy Name, and for the loue of thy *Sonne*, didst controule all their practises, and confound the deuises of the *Dinell* himselfe. How happy am I, that thou prolongst my dayes? how kinde art thou that sparest to spill the bloud of thy very foes? O kindenesse without desert! O courtesie without comparison!

Behold, behold, yee mortals all, how the *Lord* hath deliuered me from the danger, nay, from the dungeon of death, from sodaine death. The *God* of glory hath defended mee from *Thunder* and *Lightning*, from vva-ter and fire. O what oblation can the poore *Samaritan* sacrifice vnto his sacred *Maiestie*, for these his wonderous workes?

*Ille magis grata letatur mentis odore
Quam consecrato sanguine mille boum:
Nam prece non alio gaudet honore Deus.*

God better loues a thankfull minde,
then many Oxens bloud:

For poore mens prayers he preferres
before the rich and proud.

Seeing thankfulness is such a sweet smelling odour
in his sacred nostrils, let me proclaime his glorious
Name,

Pfalme 29.

Pfalme 77.

Name, *Alleluiah, Osanna in the Highest*. Blessed be the name of his heavenly Highnesse, blessed in heauen, blessed on earth, and blessed throughout all ages. The Lord be blessed for euermore, vvhich hath enlightened mee in the darksome shadow of errorrs, vvhich hath enlarged mee from a vvorlde of perils, vvhich hath recalled me falling, vvhich hath raised me falling, vvhich hath recovered mee running almost out of breath, from falling and fainting. Let all Nations performe their duties, let them praise the Lord: for it is hee, that *commandeth the waters: It is the glorious God that maketh the Thunder: It is the Lord that ruleth the sea: The voyce of the Lord is a glorious voyce; the voyce of the Lord breaketh the Cedar trees; yea, the voyce of his thunder was heard round about, the lightning shone vpon the ground. The Earth was moued and shooke withall: his way is in the sea, and his paths in the great waters.* Applaud him, O my soule, applaud his magnificent *Majesty*. Let his laud be euer in thy thoughts. Let all thy faculties, all thy attributes and operations spread themselues as blooming Vines round about my heart, my braine, my tongue, that the same may become as *the pen of a ready writer*, to sound out and resound his most puissant power.

Others according to the altitude of his iudgements, he cutteth off by vntimely death: but me he spares aliuie, as a monument of his liuing mercy. O what had become of me, if thou haddest cited mee likewise at that horrible houre before thy tribunall throne of Iustice? O my Sauiour, I thank thee for thy peerlesse patience, I praise thee, though basely and barely in respect of thy benefits, I adore thee, I honour thee, I humble my selfe before thee all the dayes of my life: I returne, I repaire vnto thee, not haltingly, not hollowly, but holily (I vvould I could say vvholly) all the dayes of my life. O giue me grace, help my weaknesse, heale mine vnbeliefe.

LINE A-

LINEAMENT. XVI.

1 The Conclusion of this present Circle, consecrated by the Authour to his Wiues memory.

2 The Application of her memorable death.

3 The Authours Apologie against the Spirit of Detraction, on the behaife of this present Circle, where his Wiues memory is saluted with a Christian Farewell.



Ingenuous Reader, hitherto after the example of *Antimachus*, who composed a Booke in the commendations of his wife *Lydia*, haue I labored to eternize my deere wiues memory, to the end & entent that when the Spirit of Detraction (as the Sorcerers rod was swallowed vp by *Aarons* rod) is consumed to nothing, and vwhen his lying mates doe dye, and lie ingloriously in rotten earth, the vworld shall finde, that shee liues for euer among the liuing *inusta inuidia*, in despite of enuie, that shee flourisheth like a Palme tree, which the more it is suppressed, the more returneth vppwards, consonant to that of the Wise-man; *The memoriall of the iust shall be blessed, but the name of the wicked shall rot.* Her memorable end anatomized and embalmed in this my bookish coffin, shall yeeld odoriferous perfumes of her milde, meeke, and modest life, to the sence-pleasing comfort of the elected innocent. And that I may record the memory of her end Allegorically with the Poet:

Et tumulo vicle, fortunatâq; fauillâ

Nascentur, cippusq; leuis sua conteget ossa.

Out of her graue fine Violets shall bloome,

And a light stone shall her sweet bones entombe.

Thus out of my miseries, as out of the ashes of a burnt *Phenix*, is built a beacon of liuing miracles, vvhich I

humbly pray his heauenly *Hightnesse*, among other sup-
 pliants of his, that they may effect in me, what a more
 radiant light effected in Saint *Paul*, namely, *the illumina-*
tion of a darke conscience. For vvhhen my body (like a
 bowle) was carryed about vvith the bias of concupi-
 scence. & my soule rockt asleep in the cradle of worldly
 securitie, by Sathans inchanting lullabies, then my *Lord*,
 that saw me so misse-led, like vnto *Salomons* foole, laugh-
 ing, when indeed I had more cause to weepe: then my
 louing *Lord*, I say, tooke compassion on my foolish fals,
 and gaue me a sound pinch, or prick in the flesh, that
 started and stirred vp all my reasonable faculties to con-
 sider more iudiciously, in what a case I stood both body
 and soule. What better vse of this temptation can I pro-
 duce, then that thy death *deere wife*, like *Elisbaes bones*,
 which reuiued a dead corse, hath vvrought a double mi-
 racle; the one in thy translation, the other in my con-
 uersion? then that this lightning Accident hath enlight-
 ned both our soules. Thine it preferred into Paradise;
 mine it prepareth for Paradise: thy soule (as a type of
 zeales flame,) it purified actually, *secundum passionem*;
 mine it purifieth potentially, *secundum propassionem*.
 Thus both of vs do stand as monuments to the Church
 here on earth; the one as a relicke richer then *Mau-*
solus his Tombe, the other as a publicke notarie, referued
 to sound out the wonders of the great *God*, and to tran-
 scribe vnto after-ages thy extraordinarie end.

3

If the *Spirit of Detraction* reply, that I intend a need-
 lesse labour to embalme a dead carkasse with such cost-
 ly oyntment; saying, *what needed this waste?* Lo, I re-
 turne his enuious demand this vnparaleld answere of
 our *Sauour*: *I did it to bury her*. It is to performe the
 last obsequies of her funerall: that wheresoeuer the *Gos-*
pell is sincerely preached throughout this Land, there
 also these *Circles* of mine (vvhereof her memory, next
 vnder *God*, was the motiue) may be read, as a mirrour of

Gods

Gods miracles, as a memoriall of her liuing vertues, and as a monument towards her of my kinde affection. It is the last solemnitie, the last precious oyntment which I can poure vpon her head, the last *Adieu*, the last office of good will, which I can accomplish for her sake. This kind of Epitaphes in honour of the dead, an holy Father highly commendeth: *It is pietie (saith he) to publish the deceaseds vertues, yea, it is a meanes to encrease grace in our owne selues.* Therefore let no man blame me, because I erect these paper-statues to the glory of my deceased wife, seeing that many others of nobler endowments haue endeououred to illustrate their dead friends. It is not long since that famous Gentleman, *Phillip Mornay Lord of Plessis*, mourned in the like manner for the death of his onely sonne, who of late was slaine with a musket-shot at the siege of the *Citie Geldre*, vnder *Graue Maurice*: which dolefull Catastrophe hee set out in a little booke called *Du Plessis teares*, written to his wife *Charlotte Bauliste*; why then should I feare thy shadowie prickles, O spitefull Spirit? In praying her, from whom haue I detracted? Downe therefore, downe vvith thy malicious stings, and interrupt me not in my zealous offices; while I betake my selfe to the mournfull accents of a voice almost stopt vvith throbs of griefe, while also I sacrifice my last gratuities vnto her sacred spirit, interrupt me not: *Adieu thou seruant of Christ, thou patterne of piety. Adieu thou map of Gods miracles. Adieu my loue, my ioy, my comfort. Adieu, and rest thee henceforth among the heauenly roses, rest in peace for euer free from the thornes of malice. Adieu againe and againe. Adieu Elizabeth my wife for a while, and welcome sweet Iesus my Saniour for euer.*

Nazian. in monod. Basil.



THE SEAVENTH CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT. I.

1 *That the Spirit of Detraction can neuer annoy vs, while the Maie-
stie of Iustice shines vpon vs.*

2 *The Authours supplication to the Lord Chancellour of England,
the Lord President of Wales, and to all other his Maiesties Iudges of
Record within this Monarchy of Great Brittain, for the extirping out
of notorious Blasphemies.*

3 *The Spirit of Detractions craft in molesting his Maiesties inferi-
our Officers.*

4 *His diabolicall craft in wronging of private persons.*

5 *The Authours Conclusion to the aboue-sayd Lords, for reformation
of the said abuses.*



OW amiable shewes thy face (O
Queene of Vertues) when the
light of *Maieitie* shines vpon
thee! Euen as amiable shewes
thy face as the face of an *Angell*,
as the face of *Moses*, which he
was faine to vaile by reason of
his bright-shining beaurie, after
hee had seene a glimpse of Gods
glory. When thou sittest equally in thy throne of state,
with the *ballance* in one hand, and the *sword* in the other
hand:

hand : how worthy then to be adored, being so adorned, so transfigured in glory, with the *three Apostles on Mount Tabor* ! While this *ballance* lasteth euen the Lambe may dwell with the Wolfe without dread or doubt. While this *sword* of Iustice hangs ouer *Caines* head, as it sometimes hung ouer *Damocles* his head by a slender threed, his yonger brother *Abell* may walke innocent in his vocation, and cheerefully sacrifice his oblation of thanksgiuing, founding out this dittie of the princely Psalmist : *I will sing of Mercy and Iudgement, vnto thee, O Lord, will I sing.* The carefull Magistrate need not feare the *sword* of *Ismael*, which is a *reuiling tongue*. *Iacob* after his three apprenticeships vnder *Laban*, may trauell vpon the Kings high-way towards his natiue home, secured from his eldest brother *Esaus* sword. *Moses* may exercise his office with alacritie and courage, notwithstanding the rebellious muttering of *Corah*, *Dathan*, and *Abiram*. In this golden age of Iustice, *Dauid* may manifest his zeale, and ioyfully dance before the *Lords Arke* for all the scornfull flouts of *Michol*, or the scolding speeches of *Semei*. Now hee cares not for his emulous and enuious aduersaries, who to fome out the dregs of their mindes subborned false witnessers, *laying to his charge those things which he neuer knew*. In this flourishing time *Mephiboseth* triumphes ouer his seruant *Zibaes* scandalous accusation. While this thy *ballance*, O sacred Iustice, or this thy *sword*, the one as a cause indented to leade the vse of thy fine, the other as a finall concomitance or statute staple to establish thy euer-stable Iudgements, or vvhile both of them together, as *Causa & Causatum*, two friendly Correlatiues doe follow the strict contents of their *Commission of Oier and Terminer*, the iniurious imputations of *Potiphars wife* can neuer impeach chaste *Ioseph*; nor can the snarling and doggish letter *R*, redoubled out of *Doegs* nostrils impair the credite of *Abimelech*. Neither can *Iezabels* letter produce seduced

Psal. 101.

Psal. 35.

testimonie against *Naboth*, nor can the *Rulers of Babylon* worke the ruine of *Daniel*. Reioyce, thou daughter of *Israel*, renowned *Susanna*, for the *Elders* which accused thee are ouertaken in their owne snares; they are found in contrarie tales. While this seate of *Iustice* stands sincere, without staine, without ficklenesse, *Stephen* may boldly reprove the sinnes of our lawlesse Libertines without feare of forged witness, or clamorous suggestions, that hee blasphemed God and *Moses*. So full of efficacie is the influence of *Iustice*, vvhhen her bright beauteous body is countenanced with the glorious aspects of *Prudence* and *Magnanimity*, the attributes of the *Eternall Maiestie*, that presently the *Spirit of Detraction* with all his blacke Guard of sinne will disperse themselues to nothing, as a companie of bragging Wasps at the violence of Northren winde. There flocked sometimes out of this fluttering swarme innumerable, to beare downe the reputation of *Ionathas* with his *Prince*: but what became of them, and of their runagate slanders? as soone as they heard the sound of *King Alexanders* Trumpet, proclaiming *Ionathas* to be the Kings friend, and him for this cause to be cloathed in purple, and to weare a collar of gold, they vanished away, like Wasps or Bees, leauing not so much as one of their stings behinde to offend that renowned *Machabee*.

2
Right Honourable, and prudent Senatours, (to whom the *Sonne* of this mightie *Monarchie* hath imparted part of his powerfull authoritie, to iudge the *Tribes* thereof) I haue purposely framed this preface towards your patient spirits, that thereby your Honours may discern the anguish of my sicke soule, which labours (like a woman in trauaile) to discharge her long and toilsome load. *Non quero quod mihi vile, sed quod multis*. I sue not onely for my selfe, though (perhaps) my particular griefe is such that it may crie for vengeance vnto the

the highest heauen, but on the behalfe of many thousands, who moane and groane vnder the vvaight of a little Diuell, the *Tongue of Sinne*. In what measure this Tyrant lauisheth and lordeth, I am not able to expresse in words significant, seeing that it passeth the power of any one modest Writer to comprehend the sway and swing of spirituall monsters. Amidst the incessant complaints of so many Subiects, who continually (like *lobs messengers*) sollicite your wisedomes with their frequent informations, besides your owne trials, *your Honours* may enquire from one to one, and obserue from day to day, how many zealous persons finde themselves agrieved out of Court, and in Court, euen from his Maiesties starrie Court, to the least and base Court. Out of Court at Ordinaries, at gossiping, at Tauernes, at *Tobacco-taking*, a man shall heare nothing but *Detractions*, nothing but contumelies and lies, nothing but captious and carping speeches. When they are wantonly wearie with iearing, with icasting one at another, with tearing their neighbours good name and fame with their taunting tongues, like vnto *Delphick swords*, and with diuersities of scandals worse then the prints of scourges: then they fall to swearing, to swaggering, and to blaspheming of their *Lord and Father in Heauen*, in stead of hallowing his *holynames*. O times! O iniquitie! If God be their Father, where is his honour? If he be their Lord, where is his reuerence?

To you (*iudicious Lords*) as the watchfull Sentinels, or rather the wise Surgeons of our State, it belongs betimes, euen before the darkest night of errours steales vpon vs, to prouide for corrosiues and cauterisimes against these vgly vicers, which ranckle within the body of our Common-weale. Sith it hath pleased his Royall Highnesse to communicate part of his light vnto you, whereby euery one of you might moue in his place, not naturally *ab oriente ad occasum*, but supernaturally from
Nature

Nature to the *Authour of Nature*, I beseech your Lordships in the lowest degree of reuerence, by vertue of this your heauenly motion, your vertuall Influence, and irradiation, to dissolue such clouds of *Detractions*, into dismall showers vpon the *Detractions* heads, according to that of the Princely Prophet: *they haue digged a pit for others, and haue falne into the midst of it themselues.* They sought to bemire & beray their honest neighbors with their legends, nay, with their legions of lies, intending to set them vp on the stage of scorne, on the scaffold of scurrility, and there to cloath them with reproach and shame, not vnlike those spitefull *Iewes*, which plaied on our *Sauours* head a *Crowne of thornes*, crowneto delude him, thornie prickles to torment him. By vertue of your authorities, your starrie motions, let such clouds and vapours be dispersed into vvhole floods of vengeance vpon the *Spirit of Detraction*. Let their bodies feeble the smart of your *sword*, whose wilfull Wills will not relent with the waight of your *ballance*. If other mens examples serue not to bridle their vntoward tongues, let their owne estates pay the rancome of their contempts.

3

While such monstrous sinnes beare dominion among vs, neuer let your *wisedomes* thinke, that your Officers of inferiour rankes dare execute in that proportionable expectation your monitorie directions, your wholesome rules for the repressing of ryots, for the restraining of vnruinesse, as otherwise they would, were they allured of protection. While *Periurers* and pettifogging Promootors range vp and downe at their pleasure, neuer let your *Honours* looke but for vnequall proceedings, and vniust presentments at our neighbours hands. But some one will obiekt, that the *Courts of Iustice* lie open as well for the basest as for the noblest Subject; neither will our lawes permit a priuate person to lay violent hands on an *Out-law*, or on him vvhich is attain-

attainted of *Premunire*: so equall a reference beares Iustice towards subiects of all conditions. By these reasons *Perinrie* fortifies it selfe against the open face of *Truth*. Yet notwithstanding, whosoeuer ponders more pregnantly the present state of our publike weale, comparing the same with that of the olde vworld, shall finde that our present policie had need of further muniments to vnderprop it; least also your *Atlantick* shoulders become wearie, or to speake more properly, least your vp-stretch'd hands (like those of *Moses*) might faile at length in their important charge. Though God (I confesse) hath ordayned the Sunne to shine vpon the vngodly, as vpon the Godly, and as the Preacher wrot, *All things come alike to all. The same condition is to the iust and the wicked, to the pure and impure, to him that sacrificeth, and to him that doth not sacrifice.* Though the Lord created them all alike, in respect of outward endowments or accidentall meanes, yet notwithstanding he hath seuered them, specially in the second life, entitling the Innocent as Lambs, & the reprobate as Goats, the one as good seede, the other as tares, the one for Heauen, the other for Hell. The like distinction I could wish to be practised among those Iudges, which either take or hope themselves to be partakers of that second life; so that all notorious lewd members might be excluded (if it were possible) from molesting of quiet spirits. To this purpose, after a sort our late *Parliament* provided a countermining order for the speedie dispatch and triall of suites commenced against Officers at the Common law. But so it is (*Right Honourable*) that these Caterpillars implead a barre in this finall concordance: for if your Officers come accompanied vvith honest neighbours, to search or suppress suspicious people, or else to apprehend disturbers of his *Majesties* peace: these wicked ones apparrell themselves in the robes of subtility, and with the helpe of mercenarie tongues, laying

Ecclesiast. 9.

an ambush for Iustice, they surmise with *Esops Wolfe*, that the poore *Lambe* in forcible and riotous manner mudded the Well, where water was vsually drawne for their Lordly mouthes. This offence by their *Sathani-call* inuentions being exorbitant, and beyond the capacitie of the *Common law*, they frame their suggestions before *your Honours*, in hope that their suites by reason of the manifold affaires, vvhich distract your diligent mindes, shall hang vnheard for two or three yeares space; within which terme they will worke meanes to compromit their said friuolous suites, or else by tofing and tiring their Aduersaries too and fro with tedious trauailing, to end them at home for their credite and aduantage.

4

If an honest man hath a summe of money due vnto him by Obligation, the Partie indebted not able to spare it by reason of his ouer-lauish expenses in apparrell, wenches, and such inordinate vanities, and seeing no shift at the *Common law* to auoid the payment, confederates with two or three of the Diuels consort, barelegged vagrants (those whom *Homer* termed *houfelesse* and *Tribelesse*) and vseth the forfeit of their soules for his temporall aduantage, and for the hindrance of his Creditours in his *Maiesties Court of Chauncerie*. Doth a Landlord demand the occupation of his owne and native free-hold, requiring the Tenant either to compound for a longer terme, or to leaue it vnto his dispose? Presently these wrangling wretches with bread and cheefe in their scrips runne headlong to the *Conn-sell of the Marches*, where vpon *affidauit* of their three yeares possession, and afterwards vpon prooffe by some of these damned crew, that they contracted with their Landlord for a lease paroll, though such an Act was neuer done, or perhaps done for some other consideration of import, they procure either orders to continue their possessions for the said supposed & deposed terme,
or

or vntill they be expelled by vertue of verdict at the *Common law*: where also by reason of these vilipendious varlets testimonies, they win the garland of their forged suits. O the perfidioulnesse of false & faithlesse hearts, that thus rashly runne into the lake of fire and briu-stone! These inconueniences happen daily, to the im-pairing and impeaching of our temporall fortunes. Yea and which is most detestable among *Christians*, these treacherous *Iudas*es and impious Impes of *Sathan* combine together against our credites, which some of vs va-lue beyond *Crassus* his treasure, and some other times against our liues, which as Tenants *in capite* we hold from the *King of Kings*.

These abominations of my natiue Country here I submit before your eyes of Iustice, that the same may serue as additions of examples vnto your manifold ex-perience, whereby your *Honours* may conceiue or rather recall to memorie, what terrible tempests doe daily en-counter your inferiour Ministers and others his Maie-sties vvell disposed subiects; notwithstanding that you know alreadie better then a thousand such as I am, that *there is no signe more certaine, that men are vertuous, then to see them hated of the vicious*; for imminent enuie euer persecutes eminent vertue. Good my Lords, employ your vttermoſt endeauours for the extirping of these accursed actions. The more paines yee take in this waightie businelle, the more conspicuous crowne of Honour shall you weare in the *Heauenly Citie*, euen by *His* appointment, who (though inuisible to the eyes of flesh and blood) *stands in the assembly of the Gods, and iudgeth among the Gods*, that is, in the midst of you, O earthly Iudges, which likewise that Holy man protested, saying, that *his eyes are with Kings and Princes in the throne*. And another confirmeth the same vvith a rea-son: *for yee execute not the iudgements of man, but of God*. To this end, that the lawes of this land may not further

5

Psal. 82.

Iob 36.

2 Chron.

be iniured by the *Spirit of Detraction*, let his counterfaite *Castor* and *Pollux* be crushed in the egge, his rancour repelled, and his rage repressed in the beginning of his raigne: for if Sathans surmised suites vvere blasted in the blossome, the rest of his snakie *Spirits* would presently sneake away into their bottomlesse home. If the lippes of our Satyrciall *Semeies* vvere feared as a subiects lips in *France* vvere feared vvith a hot Iron for his petulant speaches, vvhen they transgreisse, and transcend the bounds of obedience, then surely vvould they yeeld their hearts vvith greater awe and ciuilitie to the *Ballance* and *Sword of Iustice*. If their tongues vvere tempered towards your subordinate Ministers, they vvould vvith greater reuerence respect your higher authorities, as the resemblance of his *Maiesties* person, yea, of *God* himselte.

But some will say, that these sons of *Detraction*, cannot so soon cashiere ther *blasphemies, periuries, & slanderous suggestions*, by reason of a continuall cankred custome, which they deriue into their wils euer from their cradle in their education & conuersation. For confirmation of this fallacie, they insist on the *Locrensiā law*, on the state of our bodies, which may not brook innouation nor breach of custome, the same being (as Physicians hold) another nature. With the sophistrie of this vntempered mortar (*Right prudent Lords*) our Momists vse to daube ouer their grosse errors, as tho ugh the conuersion of a corrupted custome were the peruersion of an authenticke Law. The alteration of our customarie diet (I confesse) seemes raw and rough at first vnto our crabbed natures, but within a while after, it turnes to the benefit of the Patient, where the custome is refined or reduced into a better; for what is Custome without Truth? none other then as meate without salt; an old wiuies fable, and an old doating sinne. Whatsoeuer sauiours not of *Faith* is sinne. The word of *God* admits

not of wrangling policie; neyther may vve wrest it according to our vvorlly deuises. It is prinitiuē, and condemnes mixture; it is pure, and hates hypocrisie. The Lord hath spoken, and his speeches shall stand for euer: Heauen and Earth shall passe away, but the vvord of God shall neuer passe. Yea, one day tels another, & one night certieth another, that *his spotlesse Spirit abhorres those refractaries, which blaspheme his hallowed Name, which beare false testimonies against their neighbours.*

But vvhat am I that thus audaciously goe about to confront your experience, vvwhose bookes of Iudgements I am not worthy to open? What am I that seeme (as *ius Minervam*) to instruct *Nathans* in Iustice, *Nestors* in Counsels? Pardon my trespasse (*vertuous Iudges*) as the *Highest Iudge* hath pardoned yours. As many peeces of flesh (I speake it vnder your accustomed patience) do better the pottage: so these aduisors of mine, though ambitiously elated, (I know) cannot hinder your graue proceedings. Let them go then, as little looking glassees for *Abcedarie* nouices, vvwhose abilitie perhaps in wit or purse will not serue to get them mirroirs of a firmer substance.

LINEAMENT. II.

1 That after Controulement Instruction is necessary for them, that be possessed with the Spirit of Detraction.

2 That Taciturnitie and Patience doe coniuere him downe into hell.



Orasmuch as the *Detraacting Spirit*, and his false feathered *Eagles* are vnmasked, and discovered through the vvinde of Gods *Word*, which before in this age of ours was (like an infortunate *Planet*) predomi-

nant ouer the *Horoscope* of our natiuities : it is high time that I minister an Antidote or preseruatiue against the precedent mischiefes, and after controulement that I adioyne instruction, seeing both together are as necessarie for the variable *will* of man, as Phlebotomy for a *Pleurisie* or *Calenture*. Euery euill at the first budding is quickly extirped, but being suffered for a while to runne a lawlesse race vncurbed or vncorrected, it becommeth past cure. Euen as wilde-fire or lightning hauing receiued nourishment or matter to worke vpon by candle-light, tallow, or oylie substances, increaseth in a house, and there-hence vvould breake into the next house, and at last into the whole towne, vnlesse at the first inflaming it be quencht with milke : so the *Spirit of Detraction* being suffered to creepe into an honest mans house (like *Aesops* vnthankfull *Snake*, which the innocent husbandman saued from the chilling colde) and there, by negligence permitted to infect some of the household, will at length not onely enuenome the head of the Family himselfe, but also empoysen the vvhole neighbourhood, except at the first his fiery force be extinguished with the milke of *Taciturnitie* and *Patience*. Of this kinde of milke, among other ingredients, is that *Oyntment* made, which the *Apostle* mentioned : *ye haue an oymment of him that is holy, & ye know all things*. Though *Truth* hath taken off this falsevizard, yet vvee must apply the fruits of *Truth* for his further condemnation, and that other wicked *Spirits* may likewise be kept backe from planting themselues in the *little world*.

With *Taciturnitie* the *Spirit of Detraction* is choakt : with *Patience* the *Detraicted* conquereth the *Detraictour*. *vincit qui patitur*. In old time this kinde of *Spirit* vvvas coniuured vp by vnhalloved holy vvater, by massemonging miracles : now our Countrey-men rayse him vp by pots of good liquour, and pipes of Tobacco, therewith both day and night profaining their bodies, which rather

1 John 2.

2

ther they ought to purifie vvith mortification, as the Temples of the *Holy Ghost*: for wanton flesh and bloud cannot inherit heauen. In old time his malice was sometimes allayed by simplicitie and superstitious singlenesse of minde: now hee can neuer be put downe, and packt into hell without *Taciturnitie* and *Patience*: both which, if thou. who readest this *Circle*, dost obtaine at thy heauenly *Fathers* hand, thou needest not doubt of thy soules saluation, nor of silent sobrietie.

LINEAMENT. III.

- 1 *The description of Taciturnitie.*
- 2 *That the nature and qualitie of a man may be discerned by speech or writing.*
- 3 *That wise men in priuate may descant of their neighbours fautes, so that the same tend to edification.*



Lbeit that *Taciturnitie* be a kinde of milke farre more delicious then the *Paracelsians* *lac virginis*, or false *Mahomet's* heauenly iunkets hard to come by, knowne but of very few, and those sons of Art, vvwhose chiefe Aphorisme is to keepe close their soueraigne receipts from vicious persons; I will notwithstanding aduenture to disclose vvhat it is, borrowing the description thereof, out of *Monsieur du Chesne* his *Portrait de la sancte. Taciturnity* is to heare and premeditate a thing well and long, to be brieife and short in his answeres, that is, to speake little or nothing. *Taciturnite est bien & longuement esconter, & premediter, estre brieife & court en ses responses, ascavoir, dire peu ou rien.* This rare medicine makes the Patient which takes it, to carry his mouth in his heart, whereas *Detraction* causeth men to beare their hearts in their

Proverbs 29.

their mouthes, to deliuer dregs with drinke, and to shoot their foolish boltes before that discretion wils them. Which moued a certaine wise man, that on a time vvas askt by his *Prince* at a banquet, why hee alone sate still like a foole without parleying, thus pithily to answear: *A foole* (be it spoken vnder your *Majesties* correction) *can hardly hold his peace at a banquet: for as Salomon saith, the foole putteth forth all his spirit, but a wise man deferreth it afterwards.* O diuine vertue! O discreet *Taciturnitie*! which resemblst the patient Deitie, vvhich repellst hunger and thirst, which neuer renderest grieffe, blame, nor shame.

Surely the best coniecture, vvhich may be made of mens inclinations is by *speech* or *writing*. *Loquere ut te videam*, speake that I may know thee, quoth *Socrates* to a nouice of his: as for example, if thou hearest one discourse immoderately of faire women, fine apparrell, of hauking, hunting and gaming; or if thou hearest him vaunt ouer-gloriously of his owne vvorth, or speaking in print, in inck-horne termes, thundring out *sesquipedales*, and hornificabustulated metaphors, *verborum bullas & ampullas*, wordes of his owne bubbled, or botled stampe; or if thou seest him scribble disioynted phrases, and lame *Hyperboles*, then note him for a vaine-glorious fellow, a phantasticall Parrot, a golden Asse, led too much with the imaginatiue facultie. If his common talke be of law cases, of lying Chronicles, of old wiues fables, or if he rips vp pedegrees, repeating his owne or his Kinsmans genealogy to *Cadwalader*, to *Brutus*, to *Saturne*, to *Noah*, in all companies, and at all times of honest mirth, obserue him for an excellent memorie, and vvithall for a notable foole. If he waighs his vvords by the ounce, if hee speakes seldome, or not before a question be asked him, and if he regardeth circumstances, as the dignitie of the person vvith whom he talkes, the place, the time, the nature of the hearers, and the

the matter of speech, alwayes vsing Gods name and authoritie vvith submissiue reuerence, knowing that his omnipotent Maiesty heareth euery vvord hee speakes, then marke him for a man of vnderstanding. Hee that vvill learne to speake, must first learne to be silent : for as the *Italian* Prouerbe teacheth, *l'huomo parlando poco e' annumerato fra i sany*. The man vvhich speakes little, is accounted among the vvise. And as the *French-man* saith, *les fauilies plus courtes sont les meilleures*, the briefest sheetes are the best. Be a man neuer so vvitty, yet if hee parleyes much, his tongue cannot chuse but erre, and trip in some principall points : which (as another *Italian* vvrites) vvill trouble the stomacke more then ten graines of *Antimoni*. or *Sibium*. *Conturbano piu lo stomacho que farebbono dieci grani de Antimonio*. So that one vvord out of square may blemish a mans whole reputation, and cause *Zoylists* to descant and sit vpon him perhaps vvhile hee liues. Neyther can I excuse the wisest Clerkes, that they likewise be not somerimes subiect vnto the spirit of *Detraction*, as that *Learned Lord* demonstrates : *Men though otherwise graue and learned, may erre, eyther by mistaking principles, or giuing too light care vnto false informations, which are rightly termed the spectacles of Errour : for God onely searcheth the heart and raiues*. But what censure will their owne inckpot *Senate* yeeld of such iesting and lyeing, nicking and nipping *Pedantes*, vvhich cannot bridle their vvide mouth'd hackneys, namely, that such persons be but parliamenting *Parasites*, *Pungustopian* peeuish *Momes*, ridiculous Readers, *Bacchanalian* *Parolists*, super-ingenious Iayes, superficiall flaunting fooles, letting their tongues runne before their wits, without rime or reason, without matter or methode : for as the *Wise-man* writeth, *In many words there cannot want iniquitie*. Notwithstanding all this, I am not so seuerely a *Cynicke*, *neq, mihi cornea fibra est*, nor are

The Earle of North-hampton.

Proverbs 10.

Persius in Satyr. 1.

my heart-stings so horny and hard-laced, as to banish all manner of delightfull discourses, to deceiue away the time vvithall, for I graunt that a friend, an *alter ego*, may vvithout impeachment of *Detraction*, or doubt of *Libelling*, vnlocke the cabinet of closest counsels, and secretly conferre vvith his friend about those matters, vvhich to report openly vv ere flat against the rules of *Christian* Charitie, or Ciuill modestie. Yea, such is the sugred torture, the sweet tormenting force, the naturall influence of true Loue, that the Husband cannot conceale from his vertuous Wife, nor the wife from the vertuous Husband, vvhat nouelties or rumors runne, reuell, and range abroad in their neighbourhood. According to vvhich agrees that *Italian* saying; *Il caldo del letto dilegua souuente il ghiaccio della taciturnita*, the heate of the bed thawes oftentimes the ice of secrecie or Taciturnitie.

3

To conclude, vvith this indented couenant I approue the secret scanning of other mens actions among vvise friends, provided that the same may redound to their mutuall example, that it may serue them for a president or booke-case for the soules edifying, and afterwards that such speeches lye priuily entombed within the coffin of their hearts.

LINEAMENT. IIII.

- 1 That Patience is policie in Detractions.
- 2 An exhortation to patience.
- 3 An obiection of the Detraacted.
- 4 A confutation.



E that is *detraacted* can neuer anger his *Detraactor* more, then when he holds his peace with patience, and answers not againe his slanderous speeches. Time weares out the greatest scandal.

Therefore wise *politricks* haue patiently dissembled backbitings, making as though they heard them not. For euen as fire vnder the ashes consumes away, but being stirred it kindles, and may doe harme as well as good: so let the man vvhich is deeply and without cause back-bited by the *spirit of Detraction*, and his lying crew take open notice, and noyse abroad the vnderferued slander, it may turne to his discredit, as well as to his credit, by reason that mens natures are so corrupt, suspitious, and guiltie in themselves, that they will easily iudge the worst, and imagine all others to be like vnto themselves; but in procelle of time they will be wearie of one mans obiection, and therefore when other calumniationes come in place the former are forgotten, and (as fire couered with ashes) lie quite extinguished. If an Ass or Colt kicke thee, wilt thou recalcitrate and spurne him againe? Or if another doth torment thee, wilt thou torment thy selfe? The remembrance of iniuries hurts a man more then the receiuing of iniuries. Therefore let not the Sunne goe downe vpon thine impatience. And though thou sufferest *Sathan* to looke in at the key-hole of thy heart, yet keepe him out from lodging there.

Let vs then beare with mens infirmities, if they be

Hernando San-
tiago sobre E-
uangelios.

not too outrageous, let vs blesse them that curse vs, and desire GOD to conuert their enmitie into amitie. I say, let vs endeaour to conuert them by conuerting their enmitie into a *Christian-like* vse. By this meanes, we shal worke miracles, and cause the vnbelieueds hardened heart to relent and receiue remorse in conscience. A *Spanish homilist* relates out of another *Authour*, whom he termes *el gran Cassiano*, a notable example tending to this purpose. An honest *Hermite* on a time being iniured by an Infidell with this exprobration and blasphemous *detraction* against his *Christian* profession: *Que milagros extraordinarios haze esse tu Christo en el mundo?* What extraordinarie miracles did this thy Christ so in the world? he answered, *no es barto milagro, que tus blasfemias e iniurias no me offendan, ni me alboroten tus amenaças?* Is not this a sufficient miracle of his, that thy blasphemies and iniuries doe not offend mee, nor thy threatnings moue mee? The vtility vvhich we get by meditating on our Sauour *Christ* is so admirable, that the remembrance of his miraculous patience enduce vs to tolerate with humility the infirmities of our fleshly brethren. Wherefore let vs stop our itching eares from these *Detractions*, euen at the first bound, before they be throughly iugrassed in our hearts. For as there would be no theeues, if there vvere no receiuers: so there would not be halfe so many chattering mouthes to *detraet*, if there were not so many charmed eares to foke and suck them in.

3

But notwithstanding these pareneticall caueats of mine, thou stumblest againe on the plaine, exclaiming, that it is impossible for flesh and bloud to endure such scandalous *detractions*. Thou canst not tarrie the *Lords* leasure. *The clouds hide him, that he cannot see, he walketh in the circle of heauen.*

Iob 22.

4

Peter 4.

O crazed soule, vvhy depraucest thou his eternall knowledge? *If thou be railed vpon for the name of Christ, blessed*

bleſſed art thou: for the time is come, that puniſhment muſt begin at the houſe of God. If thou ſufferest detracti-
ons by reaſon of worldly croſſes, thou art worſe then mad, if
thou ſetteſt thoſe things by thy heart, vvhich thou
oughteſt rather to ſet by thy heeles. Thou art not thine
owne man nor at liberty, if thou makeſt ſuch reckoning
of tranſitorie accidents here on earth. It is no meruaile,
that the dogges of this vvorld doe barke at thee, for
what are we in it but ſtrangers and Pilgrimes, expecting
daily to be ſent for. *Seget altera in herbaeſt. Here we haue*
no continuing Citie, but we looke for one to come. We looke
for an euerlaſting Harueſt, for an heauenly Ieruſalem,
the foundations of whoſe walls are garniſhed with precious
ſtones, whoſe gates are pearles, whoſe ſtreet is pure gold, as
ſhining glaſſe, which hath no neede of the Sunne, neither of
the Moone to ſhine in it, for the greater light extinguiſh-
eth the leſſer; the glory of God for euer lightens it, farre
brighter then a thouſand Sunnes & a thouſand Moones.
Into which euerlaſting Citie no malicious *Detractor*,
no lier, no impatient ſpirit, nor any other vncleane
thing ſhall enter.

ibid.

Heb. 13.

Apocap. 21.

LINEAMENT. V.

1 That the Spirit of Detraction begins to ſhrinke through the in-
fluence of Taciturnitie and Patience.

2 The Spirit of Detraction conuicted for broaching out queſtions of
Princes Soueraignties.

3 That private perſons ought not to diſpute of their Prince his dea-
lings.



See, how the Spirit of Detraction be-
gins to ſhrinke and to ſound a retraict
(like Socrates his ſcolding Wife, now
that the vertues of Taciturnitie and Pa-
tience doe barre thy graue mouth from
anſwere, letting his mallice to haue the

I

Iob 9.

last word. See, how hee stands mute, shaking and quaking at the glimpse of these glorious *Gists*. His lightning is vanished into smoke, & his slanders on a sodaine slackned. To detract from *Iehouahs name* vwith vaine swearing, or from his *workes* with mens poysoned paradoxes, he confesseth it *Blasphemie* worthy of his bottomlesse pit. No misfortune can happen without our Creators prouidence, nor one haire from our heads without his predestination. The *Starres* thou alone doest stint, most *mighrie God*, euen by *Sathans* owne confession: the *meteours* thou alone doest sway, in ordering their effects, as it pleaseth thy secret wisedome. When thou sendest out thy thunder and lightning, as harbingers of thy power, who can controule thee? *When thou takest a prey: who can enforce thee to restore it? who shall say vnto thee, why didst thou thus?* Where are yee Wizards now, with your witlesse wonders? while yee auerre some of your *Constellations* and *Meteours* to be kinde vnto vs, and some vnkinde, yee open your mouthes against heauen it selfe, according to that of *Origen*: *Dum alij stellas beneficas faciunt, alij maleficas, os suum in cælum aperiuunt.* For all this, our spitefull *Spirit* houereth in the Aire ouer the heads of our malecontents, and as yet will not descend into his darke home, pretending himselfe priuiledged by the *Diuels* sanctuarie vntill the great Day, to tempt the flexible soules of flesh and bloud. True, *Sathan*, true, thou art licensed (I grant) to peruert our faith for a vvhile, but not to subuert the same for euer. Thy peruerting is but momentanie, as a corrosiue to conuert and to cure the dead rankled flesh. But if this seducing *Serpent* persist to eate into the bone, resist his biting bitterness, yee seruants of the *Highest*, resist his power, though his words seeme coloured and couered with the purest gold of *Ophir*, though he come disguised vnto you (like *Ieroboams wife*) to entrap you by reason of your blindness.

If

If he insinuates into you slanderous suggestions concerning your *Prince* his soueraigntie, aduising you to vent them out at your mouthes, least wanting vent, they burst your straight-laced hearts, like vnto the embottled Aire; coniure him in your *Sauours* name, and boldly say vnto him, *Avoid Sathan: We must not raile at our Superiours, for there is no power but of God, & the powers that be are ordayned of God.* Curfed be he which curseth the *Lords annoynted*. Curfed be hee which detracteth from Gods *Lienenant*. But *Mariana*, and his detracting *Iesuites* doe laugh at these positions. *It is lawfull (say they) to curse and curbe our Princes, if priuate mens acts be warranted by publicke iudgement,* that is, if *Ipsé dixit* my Lord the *Pope*, that cannot erre, doe locke them out of the doores of heauen. O heathenish infidelitie! Laugh on yee *King-killars*, laugh on for a little while in this earthly world, and yee shall surely weepe in the world to come. *Dauids* heart smote within him, because hee cut but the lap of King *Sauls* garment. And yet our mortified Schoolemen, our *Ghostly Romish Fathers* make no conscience to cut off the heads of our annointed *Kings*, to compare these *Regicides* with renowned *Indith*. If reuerent *Bede* were liuing in these dayes, how deadly would hee desie their profane deedes, separating himselfe from their Communion? *This action of Dauid* (quoth this honest Clerke) *doth morally instruct us, that wee must not smite our Princes (though they wrong us) with the sword of our lips, that wee must not in detracting-wise aduerture to teare the hemme of their superfluous deedes.* If we approue not the holinesse of their liues, let vs applaud the holinesse of their *vnctions*.

Bed. libr. 4. Exposit. in Samuel.

But in my iudgement such questions of *Princes* Scepters ought not to be disputed nor called into controuersie, no more then the *Eternall purpose of God*, which is inscrutable, & incomprehensible by mortall men. Chiefly, we of the Reformed Church, to whom God hath sent

Plautus.

Thomas Aquin.
de Regimin.
Princip. lib. 1.Persius in Sa-
tyr. 1.
Onidius in Epist.Beza in Epistol.
24.

an vnparalel'd *Prince*, ought not once to conceiue a misse of his Royall purpose. Or if it otherwise chance, must not we brooke his spots with the like patience, as we brooke an vnseasonable showre of raine, a storme, or an abortiue birth? *The dishonourable things, which a Prince doth must be esteemed honourable*, or else obserued but with halfe an eye. If we had any iust cause of such complaints, we ought rather to haue recourse to *Iacobs ladder*, to the *Spirit of Prayer*, and so by repentance to rectifie our depraued wills, that God may take away his scourge, according to that *Schoole-mans counsell: Tollenda est culpa, ut cesset Tyrannorum plaga*. In a peaceable Common-wealth to set out problemes of this mud-die nature, argues no profound policie; specially, it becomes not meane Ministers, or *utopian Chymerizing Schollers*, to busie their braines with *Princes matters*, whose eares and hands are stretcht out at the longest size:

*Auriculas Asini Mida Rex habet ————
Annescis longas Regibus esse manus?*

In this case, as in many other, *Theodore Beza* ought to be highly magnified, for that being seriously consulted by some seditious Sectaries, whether inferiour Officers might not lawfully raise Armes against their *Prince*, that violates his Oath made vnto his Subiects, that infringeth their liberties & immunities, that turnes Tyrant vnto them, hee returned this circumspect demur vnto them: *We must demur vpon this point, not onely because it is dangerous, specially in this age, to lay open such a window, but also because that we may not determine the state of this question simply as you propose it; but herein we must consider many waighy circumstances: And therefore ἐπεχόμεθα we deferre our full answer vnto your demand at this instant*. But this graue answer sufficeth not the *Spirit of Detraction*. He broacheth it further: what if such things come to passe? vvhath if the *Prince* becomes an
Apostate?

Apostate? Which is as much to say, what if *Atlas* his shoulders should waxe weary of supporting the Skye? *Capiamus alaudas*. Then wee shall haue our labour for our paines. O vanitie of vanities! Doth our Heauenly Father for his *Sonnes* Righteousnesse deliuer priuate persons from *Sathans* slavery, and shall wee distrust his diuine prouidence, that hee will not defend his Church both from *Sathan*, and all his Instruments, visible and inuisible? Or if our sinnes be so grieuous in his sight, that his wisdom iudgeth it expedient to chastise our wanton wils, to season our luxurious natures with sowe sauce, and by tribulations to prepare roome for the *Holy Ghost* in the Temple of our Soules, shall wee grudge or grieve at his discreet corrections? Is it not his owne saying, that through the bryars of troubles wee must passe into his heauenly world? Let vs therefore content our selues with sober knowledge, and not cauell and trauell about such mutinous arguments, which, were they in actuall presence, we may sooner wish to auoid, then salue it any other way but by teares and prayers. Man proposeth, but God disposeth. He, euen he it is, that treads and tramples downe all tyrannies, that ordereth them for his own glory: he, that abridged *Queene Marias* life for the propagation of his Gospell: that sithence confounded so many attempts of *Iesuses* & Traitors, and that now of late sodainely and miraculously discovered the transcendent *Ponder-plor*; no doubt but hee will still continue his care ouer vs in the midst of our worldly waues, in the heate of our worldly warfare. Amen.

LINEAMENT. VI.

- 1 *The Authours scope in this subsequent discourse.*
 2 *The Spirit of Detraction committed in Protestants, for exasperating of Puritanes in their perverse humours.*
 3 *The Spirit of Detraction committed in Puritanes, for their obstinacie against our Ecclesiasticall Canons.*

I



IN the former *Circles* I have considered and committed the Spirit of Detraction for the breach of the third commandment: thou shalt not take the name of the Lord thy God in vaine. Wherein I have promiscuously touched the principall branches of this *Blaphemous sinne*, I have taxed outrageous and vaine swearing, together with such foule faults, as seeme derogatory to Gods titles, attribures, and workes; to the scandal of our Christian liberty: which seem also to confirme the reprobate in their hardnesse of heart. Now in this present *Circle* I will proceed to such common vices, that concerne our neighbours, namely, their railing, their runagate reports, rash suspicions, misconstructions, ostentations, and false verdicts. And specially, I will reprove publicke calumnies.

2

Above all things, I exhort the Reformed *Catholike*, that protesteth to fight against the Spirit of Detraction, not to give the least occasion of scandall to *Schismatikes*, whether they be *Papists* or *Puritanes*, eyther by frumping speeches, or by froward writing. Rather pitie their obstinacy, and pray for their conversions: specially, spare to speake spitefully against these sicke Brethren of ours, whom we nick-name *Puritanes*, or holy *Separatists* (as the Ancients vsed to call the impostors of Logicke, *Sophisters*, and as we call *Papists*, *Catholikes*)
 for

for what knowest thou, whether God hath not separated them in their Mothers wombe to be his adopted seruants in their latter dayes, notwithstanding their crabbed zeale? What knowest thou, whether the calme dew, which awaiteth on the age of maturitie, may by Gods grace coole that ouer-seruent humour of theirs, if they suruiue to see that siluer-age of maturitie? Or if their peruerfinesse be such, that they will not then relent, to what end serues thy railing passion, but to exasperate their peeuissh mindes, and to confirme them in their errorrs? It is noted, that *Michael the Archangell* in struing for the body of *Moses* with the *Dinel*, durst not detract nor dare him by exprobration. Gods Spirit is meeke, louing, patient, voide of temeritie, and by these holy marks his seruants are discerned: which *Doctor Whitegifi, late Archbishop of Canterbury* very discreetly obserued against *Cartwright*, vrging thereby the nature of his impatient spirit. Which infallible marks *Antichrist* himselte out of the heard of swine is forced to confesse, as *Cardinall Baronius* of late yeares verified, when hee inuaigned against the petulance and factions of our *English Seminaries at Rome*: *They bragge much (saith hee) of Martyrdome, but for ought I see, they beare not the signes of Martyrs, of obedience, mildnesse, and humilitie.* It is the part of a Brother to endeuour his Brothers conuersion into the vnitie of peace by gentle meanes, as *Abraham* did to *Lot*; let there be no strife betwixt thee and mee, for wee be brethren. Euen so likewise, seeing that wee agree together in the pure and indiuisible essence of our Faith, let not temporall Accidents disseuer the same which the *holy Ghost* hath ioyned together; let vs not grieue this *holy Spirit* of God with our litigious speeches or writings, in comparing those, whom wee name *Puritanes* with *Iesuites*, *Christs* members with the members of *Antichrist*; nor let vs broach this late surmised *Detraction*, that these our crazed brethren doe conspire

with those of the *Dragons Angels*, like Pilate and Herod reconciled, for the coercion and dethroning of Kings: for surely such venome neuer issued out of *Caluins* Schoole, except they peruert and depraue the same as Saint *Peter* speakes of Saint *Pauls* Epistles. Well it may be, that some seditious sectaries to flatter their owne ambition, during the present time, to temporize, and to bleare old *Iacobs* eyes, haue dipped *Iosephs* coate in beasts blood, but I neuer heard, that they euer imbrued their hands in *Iosephs* owne blood. Well it may be, that they being flesh and blood as well as others, haue repined, fretted and vttered some slanderous speeches in their malecontented moodes against their superiours in authoritie, onely about Church-policie, not sticking to affirme, that notwithstanding their Canonically constitutions, they would still perleuer in their peeuish positions: but I neuer heard, that they conspired to commit any crying sinne, to strangle a mans being in nature.

3

But what? shall the *Puritane* then detract at his pleasure without contradiction? No, God forbid: hee must conforme himselfe to the identitie of the *Spirit*, to the vniforme harmony of Heauens Musicke, least otherwise in following the self-opinion of his owne vnexperienced braine, not gathering with his Maister *Christ*, he scatter, and sincke in the midst of his muddy pond. To this end I beseech thee (deere Christian Brother) in the presence of God that gaue his *Sonnes* body among vs, not peremptorily to be slaine againe, nor to be diuided into parcels, but spiritually, heauenly, and entire to communicate the same to the poorest as well as to the greatest: that thou, O diseased soule, doe hearken vnto thy Physicians voyce, that thou humble thy thoughts and words towards thy Brother in *Christ*, not vsurping to thy selfe alone, as a selfe-seeming Saint, his vndiuided body, which was also crucified for other Penitents. God help

help vs, the very best of vs all, from the Prince to the Beggar is full of vncleanness. Yea, the *Angels* of heauen are vncleane in his sight, and in respect of his perfection. The Worme of Conscience tels me, that my *puritie* consists rather in the forgiuenesse of my finnes, then in the *puritie* of my vertues. Submit therefore thy sturdy man vnto thy inward man. Subdue thy *Goliath*, *Calocnem illum carnosum*, thy massie and proud tower of flesh vnto thy little Lord, thy spirituall *Dauid*; and then submit both of them in things Apocryphal and indifferent, not concerning thy soules saluation, vnto the Scepter of mens authoritie. Offer vp thy soule vnto God by Faith, *as an holy priest-hood, and a spirituall sacrifice in Iesus Christ*. Offer vp thy body in temporall matters, in ciuill policie to the Gods of the earth.

1 Pet. 2.

LINEAMENT. VII.

1 The Spirit of Detraction conuicted for repining at our Christian neighbours of Scotland.

2 The said Spirit conuicted for detracting from our Countrey-men of Wales.



Ee noble *Saxon spirites* tell me, what is the reason, that yee beare some secret emulation in the closets of your hearts towards your Christian brethren, borne in the same Iland, vnder the same Prince, the same faith? was it not inough for you to bereaue them of the fertile fieldes of *Loegria*, and to banish them amidst the craggie mountes, amidst the horrid rocks of this *Northren Zone*, but yee must deride and defame them with your ironicall items, your ridiculous girdes? Now all coniectures are winded to the botome. The Fatall *Chaire* of *Scotland*, which your victo-

I

rious *Edward* transported to the Abbey of *Westminster* is restored againe into the possession of a *Scottish Prince*, nay of a *Brittish Prince*, of a right *Christian Prince*, and that with your consent, with Gods assent. Now there is no cause to reedifie that famous wall from sea to sea, which the *Romaine Emperour* built vpon the frontiers of both kingdomes. Applaud, yee *English*, this happie vnion. Congratulate this luckie lot. Henceforth ye need not keepe watch and ward at your *posterne gate*. *Detract* not therefore from your Christian neighbours for *his glorious sake*, whom the Father hath appointed to be the head of your Corporation. Whether they be *Iewes* or *Gentiles*, *Scottish*, *Walsh*, or *Irish*, bond or free, so that they concurre with you in the same *Religion*, see that yee loue them as your selues; and let not the Diuell separate those, whom God hath ioyned together. Perhaps the Idiome of their speech their thicke pronounciation displeaseth your delicate eares, because (like *Ephramites*) they cannot so distinctly vtter your filed *shibboleth*, because they cannot runne away with their words so glibly, so smooth, nor so elegantly as your selues. After this manner did the *Athenians* inuaigh against *Anacharsis* that famous *Scythian*: but what answere did hee retort them? *Speeches ought not to be termed bad, while they comprehended good counsels, while honest deeds accompanied their words*. This also the Apostle corroborates, requiring Preachers *not to come with excellency of words, to shew the testimony of God vnto the people*. And this hee proues by a diuine reason, intimating, that the word of God consisteth not in the enticing words of mens wisdom, but in the euidence of the spirit and of power. But these scruples are too triuiall for men of vnderstanding. Away then with such idle phantasies: Away with such Panick peeuisish doubts. Blesse we the *Author* of our Vnion, which hath incorporated two Christian Kingdomes, constituting an eternall league of amitie betwixt vs by his own personall presence

presence, by the Maiestie of his birth : so that wee may boldly bid *S. George, S. Andrew, S. David, S. Patricke* to auunt. Auunt, Adieu ye sinnefull *Saints*, and in their stead, come, come thou the onely true and sacred *Saint, Lord Iesus*, to whom all other *Saints* doe crouch and kneele for mercy.

Our *Cambrian* cause comes next. For the same reason embrace our plaine societie; speake well of vs, the poore remnants of the ancient *Britaines* : and let not the Prophecies of our *Bards* dismay your generous mindes, *that we one day shal Lord it in Troy-nouant, measuring your silken Stuffles upon our warlike Pikes* : that we shall worke our full reuenge, *for that dismall and bloudy long-kni'd day*. These Prophecies are already expired, but in a my-
sticall manner. Haue not diuers of our Nation beene elected Mayors in your chiefe Cities, and so triumphed for their due deserts? I will not say, how *Austen* the Monk subiected your Ancestours to the *Romish* yoke; how *Swaine* with his *Danes*, and *William* with his *Normanes* swayed ouer your persons, goods, and lands; how your owne members haue beene torne among your selues through ciuil discord, when *York* and *Lancaster* set vp their flags of *red and white Roses* :

Ambo pares rosulas, & pila minantia pilis.

Though these misfortunes of yours might well satisfie a reuengefull spirit, yet will not I insist on such cruell Augurismes; but rather reioyce, that vnder the same *Prince*, vnder the same Lawes, the same Liberties, wee ioyne together in our spirituall offices: I reioyce, that the memoriall of *Offaes Ditch* is extinguished with loue and Charitie; that our greene *Leekes*, sometimes offensive to your daintie nostrils, are now tempred with your fragrant *Roses* : that (like the *Gibeonites*) we are vnited and grafted into *Israel*. God giue vs grace to dwell together without enuy, without *Detractions*.

LINE A-

LINEAMENT. VIII.

- 1 The Spirit of Detraction consisted in Aduocates and Counsellours at Law, for putting on a good face on bad causes.
 2 The Authours resolution on the behalfe of honest Lawyers.



It is no small slander in our Christian Corporation, when our *Aduocates* and *Counsellours* at Law, for the greedinesse of a little worldly mucke, doe put their tongues to sale, and polish their wits, purposely to colour a foule cause with faire speeches, to make that seeme tolerable before the Tribunall seate of Iustice, which they in their Consciences know to be intolerable. This in very deed is a scandall to the Weale-publike, to the *Spirit of God*, which through the Prophets mouth thundered out this terrible curse against such lewde practisers, *Cursed be yee which speake good of euill, and euill of good.* This kinde of dealing is likewise rebuked by the Wise-man: *Hee that iustifieth the wicked, and hee that condemneth the iust; they both are abhominable vnto God.* For certainly, were it not, that these Instruments of *Sathan* did patronize our enuious aduersaries by backing them in their base proiects, they durst not beard the Sonnes of Iustice, so long as they doe: nay, were it not that they so boldly bolster and beare out ill matters, the reuerend Iudges of this Land need not lose halfe so many nights of sleepe, turmoyling their braines in the search of truth, least they wrong the partie innocent. Whereto I might adde, how these wainescot Lawyers in concealing and couering the carriage of such lewde members, doe aggravate and augment the nature of their sinnes, which otherwisethrough the prickles of flesh & bloud, through the smart of shame they would forgo, submitting themselves to the rod of correction. For there is no better remedy

Esay 5.

Prou. 17.

remedie to kill sinne and cure the soule, then to suffer the sinner to sustaine for his sinne some punishment by shame, griefe, or other meanes.

What auailles it me to gaine a world of wealth, and within a short while after to leaue behind mee both my wealth and this world? Better it is to sup a melle of portage with securitie, then to feede on the daintiest cates with hazard. Admit that Clients load me with golden fees for setting out a brazen face on damned causes: Admit that all my life time I haue glutted my gut vvith fruit of Paradise: yet if I dare not appeare in the presence of God, but am forced to hide my selfe (as, where can I hide my selfe from his All seeing Maiestie) and to howle for very feare and anguish, yee *mountaines full vpon me*, yee *Rockes couer me*, what shall my fees and fruit then profit me? what good shall I get by them, vvhen Death dogges me at the heeles? when my pulses shall faintly beat, my senses faile, and my eye-lids shut, neuer more to open, vntill they shall see the gates of new *Ierusalem* shut fast against their wretched Maister? O remember this, all yee, that leane to *Mammon*, all yee, that loue shadowes better then substance, and fallshood better then Truth. For mine owne part, though I am but young, yet I haue obserued somewhat; I know as many trickes and quilllets to entangle men, as another doth; I know diuers meanes to circumuent them, that happily thinke themselues as wise as my selfe, like vnto that *Italian*, which boasted he knew so many deuises to get money, as there be dayes in the yeare; but I protest before him that made me, I would chuse to be murthered, rather then to vse them in my greatest need. Such is the resolution of my soule, or as a friend of mine lately termed it, *the tenderneesse of my Conscience*, that I fouly scorne to play the part of a mercenarie Mechanicke with my brother in *Christ*. I fouly scorne to nourish contentions for mine owne aduantage. For how dare

I claime my selfe to be of the same fraternitie, within the Circle of charitie, within the vnion of the *Holy Ghost*, if I deale not plainly with my neighbour, if I speake not the truth from my heart without equiuocation; nay, if I meane not plainly vnto him? Let this resolution of mine serue as an Apologie, to excuse my retirednesse for not exercising that profession, in whose titles I sometimes gloried, though most vnworthily.

LINEAMENT IX.

1 *The Authours inuocation to the Deitie for pardoning the penance of his spleene in this present Lineament.*

2 *That Iudges and Executioners of iustice of all others, are most wantonly detracted by our swaggering Libertines; wherein their vanitie is censured by the Authour; and also their craking genealogies are controuled.*

3 *The cariage of Iudges towards such detracting Sycophants.*

4 *An admonition to Iudges, not to respect taunting tongues.*

5 *Another admonition vnto them not to rayle and reuile at their inferiours.*



Thers galled to the quicke vvith the multiplicitie of their owne enormities, by the instigation of this *spirit of Detraction*, doe in their merriment scatter abroad many Alehouse-iests, and gibes, against the *Fathers* of their Countrey, which spare no paines in the foulest night, to keepe watch and ward (as vigilant Sentinels) for their safety and successe. These detestable *Detractions* destilling from the streame of their vnruely passions, I vvill moderately taunt and attaint of enpoisoned malice, *mixtis veneno fontibus*, all their Well-springs being alreadietainted with noisome venome. Wherein if I exceed after the manner of flesh and blood, barre thou the inundation of my running braine, bridle the mouth of

of mine vnderstanding, and manacle my swift-offending hand, *O* *serie Influence of the incomprehensible Deitie*, by whose impulsue inspiration all humble wits are moued to raise vp their stumbling neighbours out of the bogs and mire, yea though they were false vp to their very neckes.

Time out of memorie they claime prescription of swinish shapes. Why may not they do that which seemes good in their owne eyes? Being borne free, true *Troianes*, true Gentlemen, lineally discended without disparagement from great *Garagantua*, whose olde *Ancestour* (as that *Lucian* of France scoffing *Rabelais* reported) was the first that euer plaid at Dice with spectacles on his nose. Why should these *Puritane Iustices* direct forth their Warrants for men as good as themselves euery day of the weeke, as well working dayes as Sundayes? It is a strange case to heare how the spirit of *Detraction* domineeres it like a *Braggadochian* Caualcere, and how his foolish followers swagger it through the whole cloath with swearing and forswearing by no beggars brats, that if they had some store of coine, they would shoulder halfe a dozen *Iustices* out of the *Commission*. Their lips are their owne, they say, and they may vse their tongues to many purposes, like the *Papists spirit of Equiuocation*, or like the *Delphick sword*, to cut, to hack, to file, to saw, to wound a man, and againe to heale the same wound, conformable to that: *Lingua canis medicus*, the dogs tongue is a Surgeon. It is a strange case to heare these roisting *Ruffians* amidst their *Tobachanales*, and bidale banquets, boasting of their greazie Gentry without controulement or contradiction: vwhen as (perhaps) they cannot name one *Knight*, *Esquire*, or any *Gentleman* of degree in their pettie pedegree to the third or fourth generation. At the period of which time (euen by the consent of *Clarentius*, or of any other *Prince at Armes*) their imaginarie or Chymerizing patent of gen-

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tilitie weares out of date, like vnto guilt spurres, vnlesse the same be renewed, regilt, varnished, or enamel'd for some vertuous cause by the *King*; from whom, as the Moone and Starres become enlighthned from the Sunne, as the Sunne from *God*: so receiue they their originall, confirmation, and comprobation of Nobilitie from the *Prince* of their Countrey.

But this is certaine, no man whatsoeuer builds or babbles of such outward ornaments of nature or fortune, which indeede are none of his, but his Auncestours, as *Sir Phillip Sidneyes Moate* implied out of *Ouid*: *Vix ea nostra voco*, I say no man boasts of such temporall heireloomes, but onely hee, which lacks the inward man in his heart, or some morall motion in his soule. Or put the case they could by some reputed record of an hireling Herald, deriue themselues by so many lines and branches, as there be dayes in the yeare, to *Lancelot du Lake*, King *Arthurs* famous Champion, to *Rodericke the great*, or to some noble *Brittish Prince* before the *Romaine*, *Saxon*, or *Norman* conquest: What other additions among the sonnes of vertue, deserue such detra-cting Dawes of *Aesope*, then of scald Squires, or of plaine Gentlemen in the positieue degree without either welt or garde, crosse or pile. True Gentry scornes to brag, to barke, to backbite, to braue it out in time of peace, when Cloakes doe yeeld to Gownes, when ciuill conference is expected, and cruell vaunts exiled into *Sathans* cell, there to rest, vntill the warre-like Drummes summon them to try their quarrels in the open field against their Countreys enemies, with hands and not with tongues, vvith swords and not with words, vvith pikes and not with pens. A Gentleman is discerned by his gentle manners, and a vvise man by his sparing speech. Noble is that French saying, *La vertu seulement fait la noblesse, car il y a de nobles vilaines, et de vilains nobles*. Vertue onely makes nobility, for there are noble Clownes and clownish

clownish Nobles. There is no begger but he is descended from some Prince, nor any Prince but he is descended from some begger or plow-man. For

*When Adam deli'd and Eue span,
Where was then the Gentleman?*

God gaue to all men one and the same beginning, and the same end, dust in their creation, dust in their graues, frailty in the wombe, frailty in the tombe. To make a complete conclusion to these gentlemen *Detractions* (for you must vnderstand, that the *spirit of Detraction* stands very much vpon his gentrie) it may be also, that within these two or three hundred yeares one of their great Auncestors, whom by the way they repeat in their Genealogies from their *Demigorgons*, I would say *Demi-gods*, might come in at the window indirectly: for many grosse and grievous alterations haue hapned vvithin the compasse of that time vnto great Potentates and states, much more to priuate families. And this is very likely to be true, when *Antichrist* and infidelitie vsurped throughout all this Countrey, that *Baals* Priests being flesh and blood, as other men, and also hauing mens consciences superstitiously at command, might likewise haue the body of *Cambrian Candaules* his wife at their vnchast command, as well as that holy-seeming *Hermit*, vvho vnder the colour and opportunitie of auricular confession, compelled his owne Prince and the chiefeft Nobles of his Court, to sing and sound out the olde *Cuckoos note* to all the vvorlds hearing. Therefore let *Christians* contemne such childish comparifons of Gentilities. And let them glory in nothing more then in the crosse of their *Redemption*, whereto the neerer that they be, thenobler is their birth, as men newly borne and pertakers of loue, charitie, faith, and of other spirituall ornaments, that goe beyond all the symbolized enignes of temporall Heralds. Out of vvhich circum-

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stances collect, O *Christian* soule, this one *Embleme* diuinely embellished:

*The neerer to true Charitie,
The neerer to Nobilitie.*

Howsoever these fly-blowes of the *spirit of Detraction* be allowed or disallowed to blazon armes, it is the part of a Magistrate to beare a Lyons heart, that he shrinke not in iust causes, nor respect the magnificall thunders of the *spirit of Detraction*, more then the prostrate petitions of the *spirit of humilitie*. Be he *Midas*, or be hee *Codrus*, be hee noble or be hee base, *Iustice* must take place. Therefore the *Poets* record, that *Iustice* hath neither father nor mother: likewise, they report, that *Iuno* through her wealth, *Venus* through her beautie, *Mars* through his threats, and *Mercurie* through his eloquence, hauing all of them conspired against *Iupiter*, and yet not able to thrust him out of heauen, implied no other sence or morall thereby, then that a man of vertue could by no meanes, either for wealth, beautie, threat, or eloquence, be diuerted or turned aside from *Iustice*. It is the part of a Magistrate to vse that Royall vertue *Magnanimitie* for his chiefe support against detraction, *Hamans*, and deprauing *Semeies*, and as a learned *Bishop* of *Portugall* describes, a magnanimous man though he see all the world eagerly bent against him, and though he see euery thing round about set on fire, yet hee through an assured confidence will continue constant. It is the part of a Magistrate to imitate that resolute Iudge in *Henry* the fourths time, which feared not to commit into the *Kings Bench* victorious *Henry* Prince of *Wales*, rather then those Officers of iniustice, vvhom, another *King* of *England* vpon his returne from outlandish Countries, displaced from their high commands, after their examinations by vertuous *Earles*; or then these corrupt Iudges, whom *Cambyses* caused to be flayed, and their skinnes, as monuments of terrour to be hanged vp
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Orosius lib. 3.
Christian. nobilitat.

in the fore-front of his Palace. It is the part of a Magistrate to esteeme the vvinde *detractions* of licentious Libertines, who with presumptuous language dare brute abroad, that they can by their supposed familiaritie with noble personages vncommiſſion (or to vse their owne words vnſaddle) any Iuſtice of his Iuſtice ſhip, I ſay it is his part to esteeme ſuch derogatorie ſpeeches, no otherwiſe then for brauadoes of a bribed braine, or bragging vaunts of vpſtart groomes, onely to daunt puſillanimous Meacocks, vvhiſh neuer ſaw the Lyons in the Tower, nor vnderſtand the true ſcope, at which the ſtate of England aimes. Euen as I neuer knew any man in all my life deſpiſed for his ſilence and ſparing ſpeech: ſo likewise I neuer knew any man degraded of his authoritie for his zealous endeauours on the Kings behalfe.

Wherefore let this ſtand for a watch-word to our Countrey *Iuſtices*, that they be not terrified from well-doing, with the ſwaggering on-ſets of craking Crocodiles. Let them put on the armour of patience, and the ſpirit of *Detraction* will in time burſt aſunder like the *Babilonians God*. Let them but for a while ſtand ſtill, and theſe *Thraſonickall Rhodomontes*, will voluntarily ſurrender vp the cudgels. Their nature is to begin as men, and to end as women, to come in as thunder, and to goe out as ſmoke, to boalt of loſtie things at firſt, and to faint at laſt vnder their owne burthen. For *truth is great and will preuaile*. Then feare not yee proud *Hamans* wrath, for ye execute not the iudgements of man, but of God, as King *Iehoaſaphat* encouraged his Iudges. Ye need not doubt of your *Prince* his countenance, as long as ye walk vp rightly, and as long as *Fame* the worlds great Trumpetour ſounds out that noble diſtick in your commendations:

Nec prece, nec pretio, nec pondere diuitus auri,

Nec quicquam tumidis ſteſcitur ille minis.

Nor with faire words, nor with rich bribing gold,
They moued are, nor yet with threarnings bold.

Wherein

Iust. Epist.

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Wherein then can they harme you? In vncharitable lectures, in rayling, in reuiling, in reuealing their owne dregs, and as the Apostle writes: *In foming out their owne shame, like the raging waues of the sea?* Let this be the vpsot of all your thoughts, as I said before, that no man vvhatsoever can escape the tempests of detracting tongues. It is an antient adage, that a barking dogge seldom bites, and that the deepest riuers runne with least noyse, vvhy will yee therefore doubt these clattering clappers?

About all things I could wish, that those whom the *Kings Maiesie* by the recommendation of his graue Counsell, *golden mouthed Nestors*, and sage *Chrysoftomes*, hath nominated to sit in the tribunall throne of Iustice, that they behaue themselves with more ciuilitie in their ordinarie speeches towards the inferiour family of *Christs Church* not nick-naming the vilest wretch, seeing that such deserue rather to be pitied or else punished after some other way. *Michael* the Archangell reuiled not the *Diuell*, albeit that he was worthy of millions of curses, and of a world of taunts. If wee be Tyrants towards our inferiours, what fauours ought wee to expect at the hands of our chiefe Superiour, which regardeth an humble contrite minde, more then all the sacrifices in the vvorld, and vvhich confounds all haughty hot-spurres in their owne imaginations and vaine deuises? To be short, imprint yee this lesson firmly in your hearts:

Cum fueris Iudex, miti sis corde memento:

Dicito quæ possint dicta decere senem.

Be milde and meeke in Iudgement seat,
And speake no words in Passions heat;
But, as a graue and auntient Iudge,
Speake without wrath, speake without grudge.

LINEAMENT. X.

- 1 That a true Christian ought not to detract from the Iudges of his Countrey, though they wrong him.
- 2 That no mortall man liues exempted from manifold crosses.
- 3 What vexations befall to Iudges themselves.



*E*tract not from the Iudges of thy Countrey, though they behaue themselves not so cleanly in their offices as they ought. But perswade thy quiet conscience, that the highest Iudge beholdeth their corruptions from his

heauenly *Pharos* or Watch-towre of knowledge, and that sometime or other, vwhen it shall seeme best vnto his prouident Maiestie, hee vwill eyther plague them by immediate iudgements from heauen, or else hee will raise vp some sinister fortune here on earth, in reuenge of their enormous liues: for this is a principall maxime in Diuinitie, that euery Creature is offended with vs, when our Creator is offended vvith vs. *Offenso Creator, offenditur omnis Creatura.* As long as thou sweepst and keepest thine owne closet neat and cleane, and carriest thy conscience vvithout guilt or guile, what matters it to thee, how other men demeane themselves? Cannot rich men weare what new-fangled apparrell best likes their franticke fancie? thou must onely accompt for thine owne Bailiwick. The number of the vniust haue euer exceeded the number of the iust; and if these be condemned by iniurye, the other shall one day be condemned by Iustice. The case thus depending, thou oughtest to pittie the essentiall and eternall losse of their soules, rather then to detract from the accidentall and momentary qualities of their bribed minds. Thou oughtest rather to consider their future calamities, then to commaculate their present fame with carping calum-

nies I am flesh and blood, thou sayest, and cannot endure that the blacke Oxe shall alwayes tread on my tender foot. They haue shamed me with committing mee to *Newgate*, to *Bridewell*, to *Bocardo*, and to ti ole lodges of infamie, vvhich are fitter for Rogues, then for Righteous men, for Villaines, then for vertuous persons. O vvorldly creature ! vvherefore camest thou into this vvorld ? Camest thou hither to lue for euer, or to liue a life of tryall or probation for a vvhile, vntill thine owne merits in the merits and mercy of *Christ*, had purchased thee a perpetuall place in Heauen ? Art thou in an earthly prison ? Giue *God* thanks, that hee respects thy soule, thy noblest part. For nothing drawes man to meditate on his dutie towards *God* more then pinching paines, more then the imprisonment of his body, when the minde may waike at libertie, and contemplate the rarest magazins of Truths secrets. In my iudgement, thou oughtest to glorifie *God* the more, to gratifie thy foes the more (if foes they be, which send thee towards heauen) now that thou feelest with thy body and soule the true crosse, vvhich before thou did protest, promise and professe as a Christian, but in bare wordes, to follow, nay, to embrace during thy probationship.

Thy detractions (as thou againe alleadgest) are not causelesse : for thou art condemned causelesse and vnworthily to tortures, to tormenting paines. The pittilesse Iudges, haue adiudged thee to iron bolts, to pillories, to be vsed like a Rogue, to be made a spectacle vnto all the vvorld. O true crosse, true Christian Crosse, which our righteous *Sanior* hath borne before vs. Hee vv as buffeted, hee was scourged, his head was bloudyed with a crowne of pricking thornes; yea, and his precious body was pierced with a speare, and nayled to the crosse with cruell curses, mockes, and floutes, and dost thou repine to imitate thy *glorious Master* ? No seruant is greater then his Maister. Thinke vpon *Iosephs* state, how
his

his body vvas vniustly captiuated, how his innocent feet
 vvere galled vvith stockes and fetters: therefore content
 thy selfe, and *God* vvill release thee of thy smarting
 griefes. Doe but examine aright the true course and oc-
 currence of this world, and thou shalt finde that thy tor-
 mentours themselues are not free from some casuall
 crosse or other, and that alwayes as long as they liue.
 When they were yong, they complained of their parents
 rule ouer their vnrulinesse, they complained of aches in
 their heads and teeth, of itches, of kibes, and other in-
 firmities: They complained of their Schoolemasters
 scourge, of his Fearuler, of his checks and chidings.
 When Nature clothed their chinnes with beards, or hai-
 rie fleeces, their false ioyes vvere daily salted vvith chol-
 ler, with enuy, with melancholicke fittes. Their bodyes
 vvere perplexed with maladies of sundry sorts, vvith
 burning feauers, or such like sicknesses. Their mindes
 vvere assayled vvith multitudes of cares, with discon-
 tentments or discourtisies of friends, of followers, or of
 their owne meniall people. When their hoary age crept
 in, which of it selfe is an incurable sicknes *nullis medicabi-
 lis herbis*, then likewise a world of troubles pursues them
 hourelly at their very heeles, nay I vvould say at their
 backes, in their backes, in all the parts of their bodyes.
 Now they grone and mone vvith dolour of the Chol-
 licke, the stone, and vvith continuall aches in their de-
 cayed ioynts, and as the Poet wrote:

*tunc cum lapidosa chiragra
 Fregerit articulos, veteris ramalia Fagi.*

The knottie cramping *Gout*
 Their ioynts doe gripe about:
 Which like old Beechen boughes,
 It breakes with often throwes.

Another vvile the *Ptisiske* caused through a long
Catarre consumes their corrupted wind-pipes, or else
 their filthy mouthes, which sometimes spued vp most

*Persius Sa-
 tyr. 5.*

*Persius Sa-
tyr. 3.*

filthy speeces, doe now spit out whole gobbets of
flegme, like stincking Oysters. Others againe haue not
that benefit, but languishing with wearied breath, they
faint vnder their long continued oppilations, which the
former *Poet* painted out in this most liuely verse:

Gutturæ sulphureas lentè exhalante mephites.

Their throates exhaling lazily

Sulphureous smells full lothsomely.

What shall I speake of Promooters, of pettifogging
Lawyers, or of cauelling neighbours, which like Cater-
pillers, Rats, and vile vermine, molest them with wrong-
full suites, forcing them to trauell *Tessag, Lutag,*
through thicke and thinne, in great ieopardie of their
liues, to consume all their money to the very bot-
tome of their purses, and to frct them to the very bot-
tome of their hearts.

3

I will passe ouer, how Iudges themselues are also
vexed; one while their vnnaturall Sonnes disquiet them;
and how another while their owne Wiues vphold fa-
ctions in their owne houses against them. One while
their credit is iustly called in question by their emulous
companions, another while they are slandered with those
things which they neuer once thought, no nor dreamed
of. Thus *God* rewards them with the *Talion* law, with like
for like, after the example of *Adonibezek*, who sometimes
hauing threescore & ten Kings vvith their thombes and
great toes cut off, and gathering their crums & meat vn-
der his table, was at the last apprehended himselfe by the
Tribe of *Juda*, and had his owne thombes and great toes
cut off, worthily perishing by tortures of his owne inuen-
tion, like as the *Inuenter of the brazen Bull* was adiudged
by the *Tyrant Phalaris* first to try the torments. Which
also moued *Adonibezek* to brust out into these com-
plaints; *As I haue done, so God hath done to me againe.* To
what end serue thy *detractions*, when as thou seest them al-
ready toiled, toiled and turmoiled with infinit vexations?

Iudic. 1.

LINE A-

LINEAMENT. XI.

- 1 The Reply of the Spirit of Detraction, to the premisses.
- 2 An Answer to the said Reply out of the Rules of Politie fit to be obserued of peculiar Preachers.
- 3 The benefit that comes to a true Christian by detraacting tongues, where the Spirit of Detraction is conuicted with his owne force.



Hese words of mine, replies another punie or pupill of the *Detraacting Spirit*, fauour of a Sermon stile, fitter for the Pulpit then for *Geometrical Circles*; for a Preacher then for a pryer into Spirits; for the inward man, which must prepare himselfe for the other world, rather then for the outward man, which must suite and fort himselfe to the humorous spirits of this present world. Tread vpon a worme and the worme will turne againe. *Musca habet splenem, & Formica sua bulis inest.* The little Flie hath her spleene, and the humour of choller is incident to the Emmet. How can a man of reason brooke to be continually crosled by his Colleagues and Fellow-officers in his zealous endeouours? How can a man chuse but vvhether his tongue to taunt their partiall actions?

These Allegations, I confesse, are somewhat sensible: yet neuerthelesse *Leo non capit Muscam*, the Lion scornes the Flie with her silly spleene. Men of reason must not altogether imitate Creatures without reason, chiefly in matters of no import. Sometimes wee must (whether wee will or no) gaze vpon a painted vvall, as *Paul* termed *Ananias*. Sometimes wee must play the *Arithmeticians*, imploying the helpe of *Ciphers* to make vp our number. Sometimes wee must dally with children to still them from whining and weeping. And so sometimes must the wisest man conceale his wisdom, he must change his speech (as *Dauid* did before the King

1 SAM. 21.

of Gath, he must faigne himselfe mad, he must scrabble on the doores, and let his sperile fall downe upon his beard. *Stultitiam simulare loco prudentia summa est.* Sometimes we must obey the importunitie of the time: yet so that we commit not pernicious euill, to the intent that good may ensue thereof. Wee must seeme to yeeld at first in the lesser causes vnto this spirit of contradiction, that men may yeeld to vs in matters of greater consequence. As for example, if thou goest about to conuert a Jew, thou must not begin with detractions and inuectiues against *Circumcision*, against his weake conscience for abstayning from *Swines flesh* or *blacke Puddings*. If thou labourest to turne a *Papist* from his superstitious Heresies, rebuke not his Sect for the Diuine vertue of continence, for their vow of chastitie, for the monasticall or single liues of *Hermites*, *Monkes*, *Friers*, *Nunnes*, and other religious *uotaries*. Oppose not thy speach against his abstinence from meates, seeing hee that feedes onely on fallets, rootes, or fruit, may be saued and iustified, as well as he, which onely eateth flesh or fish. In fine, crosse not his gored minde with carping at the signe of the *Crosse*, or at any things indifferent, while they redound not to deadly sinnes against his *patient Maestie*. Herein some *Iesuites* deserue to ride in the Chariot of *Ouation*, of a little Triumph, namely for their humiliation & prudent care in wearing the robes and habites of the *Pagan Priests* of *China*, whom they terme *Bunzies*, without which no forraigner whatsoever might sojourne in that politique Countrey. But vnder this venerable and vn suspected habite *Father Riccius*, and others may certainly reduce many of that populous Nation to the *Christian* religion, as long as they seeke to edifie without idolatrie, and not to intermeddle with points of state, as they pretend in *Europe*. In like manner, thou that grieuest thy selfe, for that thy fellowes in office doe hinder thy iust proceedings,

dings, for countenancing litigious & lewd liuers against thee, if thou canst not otherwise then by passionate speeches redresse thy wrongs, be sure not to gaine-say them in light or in indifferent causes. In so doing, thy very foes will admire thy patience, and (perhaps) at length they will ioyne vvith thee to suppress common vices, which are such eye-sores vnto thy zealous conscience. Doe not we daily see, that the peeuishnesse of a few raw, and vnexperienced Ministers doe scandalize the state wherein they liue, & minister an aduantage to the Enemy of insulting, and also fall themselues into greater Labyrinthes, then they are able to wind themselues out againe? Their obstinate standing out against their Elders and Superiours for wearing of the Surplice, the outward cognisance or badge of innocence, to separate the milke-white Lambs from the rude, rough, and vn-ruly Goates, what profit haue they reaped by these and such like refractarie murmurs? None at all, but confusion and opprobrious shame. There is nothing more dangerous then to be selfe opinionated against the experimented rules of the Churches reuerend shepherds vvwhose graue and gray lockes haue wonne authenticke authoritie and canonicall obedience to their constitutions, customes, and vvholesome documents. There is nothing more discommodious then to build vpon a mans owne knowledge, as vpon a Demonstration infallible, and to gaine-say an humorous spirit in the time of his fit. For these causes, O thou vvwhose conscience groanes vnder a Countries waight, let thy vertue domineere ouer their luke-warme labours, thy patience ouer their passions, and thy taciturnitie ouer their *Detractions*, that the world and common voyce may canonize thy well-doing, and adiudge them thy inferiours in iustice, though they be thine equals in office; that vvhatsoeuer is vvrightly done, they may ascribe to thee,

3

thee, and what is iniuriously done, they may impute^o their insolent contradictions.

Is it not then lawfull to beat and beare downe the spirit of Detraction with his owne enuenedomed vveapons? May not a man repell force with force, words with words, checks with checks, chiding with chiding? If they backbite, cannot I returne the like? It is impossible, but that the mildest natured man should become somewhat impatient, seeing himselfe punished with obloquies, ignominies, and reproaches without cause.

Immerito veniens pana delenda venit.

O sick soule how bitter are thy words, more bitter then wormewood and gall! Canst thou not for a while, for a little while, attend the *Lords* leasure? Though *Toades* doe croake in Summer, yet they will lie still and silent in the Winter. Though these *Rhodomontes* doe crake this yeare, they will be glad to lue at rest the next yeare. For those slanders, that are purchased for vertues sake, can neuer last long, or euer blemish a vertuous man; nay, rather they deserue the title of honour, chiefly, if they proceed from wicked mouthes. *Regium est male audire.* It is a Royall thing to be ill spoken of. Howbeit, I confesse it is burthensome to the conscience, if the slander be deriued by vngodly occasions. It is momentarie, if it spring by casualtie. But it is ioyous and welcome, if it comes for Iustice sake. All haile then, *O glorious slander*, right welcome be thy blazing blast vnto the sonnes of vertue. Welcome be thy foot-steps vnto the threshold of Iustice. O necessarie curbe of correction, which art purchased at the dearest price. For what dearer price can there be then the losse of a good name? That, which fooles repute an infamie, reckon thou for reputation: for what nobler reputation can you reape, then to resemble the Apostle Saint *Paul*, who being slandered, did neuerthelesse reioyce in the testimonie of his owne guiltlesse conscience? Thy eares are vexed with the

the clacking noife of a tickling tongue. And doe not often ringing of bells, of paſſing bells, ſometimes diſquiet that ſence of thine? Thy heart is wounded and ſtabd with a tormenting tongue. But what wound, what ſtab with ſteele the ſoule can kill? ſuch wounds, ſuch ſtabs can neuer harme but humble thee. Marke how the proudeſt man aliuē becomes humbled after that hee receiueth wounds. The like benefit comes by *Detraction*. By the ſtings thereof the haughtineſſe of our natures is humbled. By the venome thereof, as by the ſpeare of that warlike *Heros*, which healed the ſelfe ſame wound it gaue, our ſpirituall wounds are cured and abated. Through the conſideration of theſe Antidotes againſt *Detractions*, temper the manifold malapertneſſe of thy tongue, of thy tempting tongue, of thy tickling tongue, of thy tatling tongue, thy taunting tongue, thy vaunting tongue. thy ieſting tongue, thy gibling tongue, thy iarring tongue, thy warring tongue, thy checking tongue, thy chiding tongue, thy clattering tongue, thy clacking tongue, thy carping tongue, thy babling tongue, thy boaiſting tongue, thy blazing tongue, thy blaſpheming tongue, thy railing tongue, thy reuiling tongue, thy ſcoffing tongue, thy ſcolding tongue, thy nicking tongue, thy nipping tongue, thy quipping tongue. thy tripping tongue, thy defaming tongue, thy detracting tongue; temper the phreneticall furie of this little Tyrant, of what other inclination ſo euer it be; and whet it not againſt thy neighbour, whom *Baptiſme* hath regenerated and adopted to the ſelfe ſame heritage, as well as thy ſelfe. Say with that noble French man:

*Du meſdiſant la langue venimeuſe
Et du ſlateur les propos emmielez,
Et du mocqueur les brocardes enſielez,
Et du maling la purſuite animeuſe.*

Pibrac.

From *Sycophants*, and their foule pois'ned quips,
 From *Flatterers*, and their smooth-honied lips,
 From *Democritus*, and their gall-stinging bookes,
 From *Hypocrites*, and their dissembling lookes,

Good Lord deliuer vs.

LINEAMENT. XII.

The spirit of Detraction consi-
 sted for censuring men for their

- 1 Pouertie.
- 2 Birth.
- 3 Bodily imperfections.



Eride no man for his pouertie, for a man of faith is onely rich. Hee that is poore in worldly wealth, hath no superfluous cares to with-hold his mind from spirituall exercises. While thou glutttest with gurmandize, stalkest with state, walkest with wantons, swaggerest with swash-bucklers, swearest with swaggerers, and detractest with *Detractours*, the poore man fasteth and prayeth, yeelds euery man his due, he liues not in feare of theeues, nor of oppression for his goods.

Cantab vacuus coram Latrone viator.

The same God that made him poore, may make thee poore: for it is his Sunne that shines vpon poore and rich. He, euen he it is, that exalteth the humble and meeke, and scattereth the proud in the imaginations of their hearts.

If thy neighbour be not as well descended as thy selfe, but basely borne, contemne him not with contumelious speeches in charging his birth with contagious sinne. The very best of vs all (as the Prophet *David* testified) was conceived in sinne and borne in sinne. But through our cleansing by *Baptisme*, our soules become puri-

purified, and so doth the basest borne bastard. Better it is for a man to be the head of his kinne, as *Cicero* was, then to be the last of his kinne, as *Catiline* was. Better it is to be the vertuous sonne of a vicious father, then to be the vicious sonne of a vertuous father: for a man is not accountable for his birth but for his behaviour and conuersation in his liuing. Therefore that vncharitable detracting distick deserues the fagot:

Spiritus ille puer nullum suadebit honestum:

Natus adulterio, semper adulter erit.

Pauper Hemicus

3

When thou beholdest one that is crumpsouldred, lame, or otherwise distorted and deformed in his body, laugh him not to scorne, nor iest at his infirmities. For he that is deformed in his body, may conceale a generous spirit within, like vnto a tottered ship, which contains within it more goods then tenne such ships are worth.

Consilio pollet cui vim natura negauit.

Cato.

Obserue the contrarie subiect, and tell me how many proper bodies hast thou scene without defects in their mindes? In my iudgement, none but fooles euer gloried in their bodies constitutions, strength, or power; wherein the horse the Asse, and other beasts goe farre beyond mankind. The regard whereof causeth vs to require bodily force in a labourer, and wisdom of the minde in a Commander. The body is earthly, carnall, fraile, the house, nay rather the prison of the soule, which indeed is heavenly, noble, permanent, and created after *Gods* owne likenesse both in the essentiall vni-on, and in the trinarie subsistence. A body is not to be termed crooked or crazed, as long as it lodgeth an vp-right soule, and harboureth an honest heart. *Aescop* was crooke-backed, and yet admirable for his wit. *Tyrrens* the Poet was lame, and yet chosen Generall of the *Lacedemonians*. Innumerable persons there are whose bodily deformitie *God* doth recompence with large mea-

sure of spirituall gifts, supplying that place one way, which wanteth in another way: so that this saying is true, *Deus nihil fecit frustra*. God created nothing in vaine, no not the craggiest mountaine made hee without some profitable vse for mans good. Perhaps there lurkes a goodly mine, or at the worst millstones or quarries of tile, lime, or such like.

Others againe haue imperfections in their eye-sights, whom the *spirit of Detraction* follows with girdes and floures: wherein who can but smile?

Spēctatum admissi risum teneatis amici?

In hearing blinde-minded people mocking at blinde-bodied people? A man in Diuinitie is not held to be blinde, except he liue in darknesse of errors, which altogether blindfold the vnderstanding, and deprive the soule of the eternall light, the knowledge of the liuing God. Short-sighted folkes commonly shoote inward into contemplation, the noblest operation of the soule, and whiles the quick-sighted, I meane quicke of their corporall sights, doe gaze on euery idle obiect, eyther in iudging of beauties, or in marking at the skipping of Grasshoppers, or in seeing the goodly combate betwixt the Mouse and the Frogge; The other by the benefit of his spirituall nature, wanting such obstacles and impediments, doe wholly addict themselues to reading or to musing. From which no Spider sport, no trifling toyes may with-draw their intentiue mindes. And why? because their *Creator* hath conuerted the infirmitie of their bodily eyes into their eyes of memorie and vnderstanding, whereby they become *sagacissimi in coniecturis*, ingenious, and very studious.

LINEAMENT. XIII.

1 *The Spirit of Detraction conuicted for blabbing out tales concerning womens credits.*

2 *Wherefore it is not lawfull to speake abroad of womens causes.*



Lkewise take heed how thou talkest (like a tatling tell-tale) about womens credits, by suspicion and suppositions crackt: or if in deed and euidence thy neighbors wife playes false, in violating herfaith, in vitiating her chastitie towards her honest Husband: or if his Daughter waxeth more lustily wanton then becommeth a Christian virgin; let not thy tongue be traduced, or produced as a reuiling runnagate in noysing abroad such ribauldries and baudries, if true; or else such surmised secret things, which no earthly creature besides themselves can proue. It is alwayes incident to Roysters and Ruffians to read suspicious lectures on the carriage and behaviour of the most beautifull. Some iudge the worst fatally, because themselves are guiltie of adultery, and so according to the often wishes, the shrewde and lewde nores of their owne peruerterd fantasies, they condemne the pure with the impure. Some againe, doe but gather by presumptions and circumstances, that chaste women prostitute their bodyes, because they goe gallantly attyred in the fashion, with strange Periwigs, with false bodyes, truncke sleeues, verdingales, and with costly Jewels belike beyond their Husbands meanes: because they paint their faces with artificiall drugs, and also because they gadde to stage-playes, to publike daunces, and shewes vpon Sundayes and Holy-dayes, in stead of hallowing and sanctifying their soules with thankfull prayers. And in truth their reasons fall out many times currant; for that
such

1

2

such things being deuised by Diuellish people, as allurements to spirituall fornication after the pompous gods of the earth, be likewise the fore-runners of fleshly fornication, euen as Pride is the mother of all mischiefe. Othe s againe blab out scandalous impeachments of honest womens fame, because they would not seeme alone to weare *Atheons* badge, and therefore they seuerely censure of other mens wiues. Many blaze out such detraacting speeches, because they want matters of discourse to humour other men.

2

But cursed mought they be that beginne these slanderous accusations, whereby man and wife doe vary, after that *God* hath ioyned them both together. Cursed mought they be, who being partiall towards themselues doe neuerthelesse pronounce sentence of damnation against other mens incontinencie, as though themselues had neuer tript: yea. and cursed be those Sycophants, who with their runnagate rumours and reports doe hinder Gentlewomen from their promotion in honest marriage. This arrogant imputation our *Sauour Christ* himselfe refused, when hee willed those presumptuous *Jewes*, who inuaighed against the poore delinquent woman, that the purest of them, being voide of sin, should fling the first stone at her. Though this sexe (I confesse) be weake, the weaker vessell, and may become seduced with faire protestations of golden mountaines, as well as men, the impotence of whose disposition is thus described by a *Spaniard*:

La muger hermosa es como la mancana

De dentro podrida y de fuera galana.

Like as thou findest an Apple foule within,
And faire without; such shalt thou beauty finde.

Yet notwithstanding be thou the last that bruits abroad such tales, calling to minde these graue rules:

En bonne part ce qu'on dit tu dois prendre,

Et imperfect du prochain supporter :

Couurir

Courir sa faute, & ne la rapporter,

Prompt a louer et tardif a reprendre.

What men doe speake in earnest or in iest,
take in good part : and if thy neighbour halt,
Excuse her slips, report them not at least,
be swift to salue, and slow to blame her fault.

For who can tell the end and vse of our temptations?
it may be that *God* suffers some to goe awry like *Mary Magdalene* for a little while, because the lowly minded sinner may not despaire of his euer-during mercy, and because their owne rod of experience may chastice their lasciuiousnesse. Of this nature is some womans fall, that she might rise againe, when her guiltie heart submits it selfe to Iustice : for otherwise her conscience would not care for any thing, if it were not once deeply wounded for some hainous thing, and that with an euer-feeling dint : whereby her contrite spirit might daily poure out this true confession before his throne of mercy : *I doe know mine owne wickednesse, and my sinnes are alwayes before me.*

I could vnfold many other *Derractions* against mens bodyes, mindes, and fortunes, deuised by Diuellish persons in these latter dayes, to ransacke the reputation of the best disposed, were it not. that I feare the censure of the wise in noting my discourse to be too prolix and tedious. Within this very place I will therefore fasten the Anchor of the said discourse with this memorable lesson,
As it, vide, tacet, si vis viuere in pace.

Heare and see, and say but the best,
If thou dost loue to liue in rest.

LINEAMENT IX.

- 1 The reasons why men speake ill of learned bookes.
- 2 That superstitious persons cannot rightly comitt the Spirit of detraction.
- 3 That the true conuiction of the Spirit of Detraction consists in the mysteries of Gods word.



O draw now at last, to the last Scene of this Comick-tragedie, I will conuert my speech towards the *Detractors* of learned Bookes, which worthy Wits by the *Holy Spirit*'s motion do daily transcribe, as monuments of *Gods* glory, to all posterities. It is fatall vnto good men that their literate workes be vilified in their liues time, chiefly among their owne acquaintance; for a *Prophet* was neuer as yet esteemed in his owne Countrey. Seeing that *Christ* himselfe came among his owne nation, and was both despised and derided, what maruell is it then, that wise men are dispraised of the present age? that the *Spirit of Detraction* pursues them vntill their dying day? that hee defiles their workes with his stale and stinking vrine? What meruell is it, that

Laudamus veteres, & nostros carpinus annos,

We praise the old, and hate the present time?

What maruell, what noueltie is it nowadayes, that wicked men carpe at their wits whose Disciples or Apprentises they are not worthy to be, much lesse to vsurpe the place of *Aristarches* or Censorian *Catoes*, ouer such industrious wights?

Yee celestiall Spirits, which expose abroad your sacred talents for your Maisters profit, loath to lurke in the *Lathean* caue of obliuion, feare not this manifolded *Monster*. Though he assailes your younglings, the fruits of your sanctified soules, with the wilde Boares tuskes, with

with the Beares clawes, with the Serpents sting; his beastly force can neuer enter through your enchanted armour. His enuie will be abated through your modestie; his hatred, through your kindnesse; his *Detractions*, through your perfections; his scornes, through your vertuous influence. Some kinde of *Acemists* their ignorance inciteth to despise the workes of the Learned, as confirms that old Rule: *Scientia non habet inimicum prater ignorantem*: Learning hath no greater enemy then the ignorant. Some detract from other mens Bookes, disgorging their gall vpon the absent Authours, for no other reason, then because they would seeme wiser to the standers by, then they are indeed. Some spit out infectious spite and rage against them of very ranke and meere maleuolence, for that it frets them to the heart, that their coequals in the goods of Fortune, should become their betters through the goods of Vertue; that the radiant rayes of their Corriuals name and fame eternized to the highest orbe by a bookish monument or *Colossus*, should eclipse their temporall transparence, and quite confound the memoriall of their former factions. Some for argument or cauillation sake seeke a hole where no hole is, reprehending those mysteries, which they cannot apprehend nor comprehend.

The greatest part do ieere at their neighbours bookes, because they preferre worldly profit before their soules, not able to spare one houre in the day for holy exercise; though they can spare whole moneths for gaine, ieafts, pleasures, fooleries, or in debasing of noble spirits. Others discommend mens writings, because they cannot disproue them, and yet neuerthelesse, by reason that *Ipse dixit*, the *Pythagorean*, or rather *Pythonicall* Idoll of their consciences hath prohibited them by an expresse Canon, not to beleue the positions of *Protestants*, though they issue out of *Truths* owne mouth, therefore

because *Hee* which cannot erre nor lye, no more then *Socrates*, if wee may credit *Plato* for the one, and *Antichristians* for the other; because his seeming *Holinessse* by vertue of his *Eagles feathered force* indictes me for an horned beaft, and my bookes for Heresies, I must not trauesse the indictment, nor appeale to *Cesar*, nor to the generall Councell, but I must rest contented with my doome, that the spirit of Detraction stands as yet stout, unconiured and unconvicted.

2

Ascend then yee spirits of euer-darkning night, aduance your selues on high, yee spightfull spirits of Contradiction, extend your stings, intend your Circles, and conuict your fellow spirits, if yee can. But why doe I imagine reall Castles in the skies? why reuerberate I the fleeting Aire? The *Ethiopian* can as soone change his blacke skinne, as yee driue out the spirit of Detraction. Thou hast loued liars, O vsurping Eagle, and thy blasphemie is come up vnto the highest. Therefore appeare no more thou Eagle with thy horrible wings, with thy wicked feathers, thy vngaritions heads, thy sinfull claws, and all thy vaine bodie. At the least, presume not to take in hand this important taske, to confound this powerfull *Pantagruell*, the limme of that mighty *Leuiathan*, least your winged members (as *Sathans* subiects) doe contrarie one another, and so diuided through ciuill discord they occasion the finall subuersion of your vvhole dominion. One graine of Faith preuailes more then a masse of Masses, then millions of Ceremonies, of mens Inuentions, for the conuicting of Spirituall Monsters.

2 Esdras. 11

3

Goe thy way then O detracting spirit, notwithstanding all these stings, tuskes, claws, contradictions, carping, calumnations, and cauellations of sauage people, of *Aristarches*, of *Catoes*, of *Momistes*, of Monsters, and Vsurers; goe thy way, (I say) convicted, I adiure and coniure thee in the name of the Father, of the Sonne, and of the Holy Ghost, the ternall and Eternall Vnitie, (vwho for

for the myſterie of mans ſaluation is really diſtinguiſhed
 in appellation, operation, and perſonall function, but in-
 diſtinct in Eſſence, Omnipotence, and Eternitie;) and
 venture not hereafter to poſſeſſe the ſanctified ſoules of
 our new-borne *Brittaines*, nor attempt to tempt the
Authour of this aduenturous *Arke*, fraught by him
 but with ſimple *Circles* in ſteed of *Noahs* neceſſarie im-
 plements: vvhole ſpirituall faculties I finally pray our
Heauenly Lord, the *Lord of Hierarchies*, to fence and
 fortifie with the ſhining ſhield of his *ſunnie ſpirit*, not
 onely againſt thy ſpirituall ſpite, *O blaſt of Bla-*
ſphemie, but alſo againſt all other aspiring
ſpirits whatſoeuer, whether they
 dwell in the fleſh. or out
 of the fleſh.

Amen.

Ff N f S.





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I



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Lineament XIII.

- 1 *The reasons why men speake ill of learned bookes.*
- 2 *That superstitious persons cannot rightly conuict the Spirit of detraction.*
- 3 *That the true conuiction of the Spirit of Detraction consists in the mysteries of Gods word.*

FINIS.